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From the Oxford University Herald.

We are glad to hear that the attempt made by certain dissatisfied persons at Oxford to establish against Dr. Pusey, Professor of Hebrew in that University, a charge of Popery and Heresy, has totally failed of its intended effect. As yet, we have seen no authorized statement upon the subject, but it is generally understood by those who inquire into these matters that the passage in Dr. Pusey's sermon which one of the Divinity Professors in Oxford fastened upon as Popish and Heretical, turned out upon investigation to be a passage taken from one of those "ancient fathers" who are deferentially referred to in the introductions to the Book of Common Prayer as authoritative guides. Thus has ended, as we are informed, the officious and uncharitable attempt to fasten a charge of Popery on Dr. Pusey. It appears that the passage supposed to contain Popery, was written long before any of the corrupt Popish doctrines against which the Church of England protests had been invented.

As we are upon this subject, we may say that we do not desire to be understood as wishing to support or advocate certain *extremes* in the forms and ceremonies of divine worship, which, by coming very near to the forms and ceremonies of Popery, have given much pain and disturbance to the minds of many sincere members of the Church of England. But we cannot do otherwise than abhor the furious uncharitableness of a large number of persons who stigmatise every form of doctrine as Popery which does not allow the full license of dissent in every thing beyond the adoption of the prayers usually read on Sunday in churches.

We trust that they who are more decidedly attached to the whole doctrine and discipline of the Church of England, as laid down in the Book of Common Prayer, will go on, endeavoring to discharge their duty as in the sight of God; and to approve their sincerity therein (so far as in them lies) to the consciences of all men; and although they know it is impossible, in such varieties of apprehensions, humors, and interests as are in the world, to please all; yet they may have good hope that what they have diligently examined and approved by comparison with the Book of Common Prayer, will also, in the end, be well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

From the English Churchman.

THE THEOLOGICAL INQUISITION AT OXFORD.

We abstained last week from noticing the proceedings at Oxford, which have since occupied so much space in the public prints, not wishing to be the first bearers of unwelcome news. So many misstatements, however, have now been circulated, that it behooves us to furnish a true version of what has occurred. But, first, let us give a direct contradiction to a few of the most mischievous among the current falsehoods.

1. As our readers will readily believe, Dr. Pusey has not been preaching any new doctrine, but only that same earnest believing view of the benefits which we receive by partaking in the Lord's Supper, which has sustained the faith and inflamed the devotion of the greatest lights of the Church Catholic in all ages.

2. The University has not, either by convocation or by the board of heads of houses—which are the two only executive bodies that exist in it—taken any step in reference to his preaching. Nor,

3. Has Dr. Pusey hesitated for one moment to submit his sermon to any examination that might be desired.

The facts of the case are these:—

On the fifth Sunday after Easter, being called to preach before the University, in the turn of his professorship, Dr. Pusey took for his subject the doctrine of the Eucharist, as bearing upon the remission of sin in the faithful and penitent communicant—purposing, we apprehend, in his own mind, to meet certain objections which had been taken to what he had written on the subject of sin after baptism, and which had been thought to exclude all hope of pardon, at least in this world. The doctrine of the Eucharist, of course, is one on which a considerable difference of opinion must be expected, there being no point more likely to draw out the several peculiarities of men's minds, as they verge towards the rationalist, the formalist, or the pietist view of the subject. But the whole object of the sermon, as we are informed, so far from being controversial (in the agressive sense which that word usually bears) was evidently written with the hope of settling and quieting men's minds, and was aimed, not against the speculative views of any party in theology, but against prevailing practical neglect, a specimen of which he instanced in his own cathedral, where on Ascension Day, as well as on ordinary Sundays, there is no communion. Among the auditors was an individual who, availing himself of the privilege conferred by the statutes, waited upon the Vice Chancellor the next morning, and demanded that a board of six doctors should be appointed to examine the sermon, he undertaking to prove that it was contrary to the standards of the English Church. This measure the Vice Chancellor resisted to the utmost; but the accuser stood upon his privileges, and, as a matter of course, prevailed. The board accordingly was constituted of the following individuals:—The Margaret Professor, who, by statute, acts officially in the place of Dr. Hampden, (whom Convocation had degraded,) and Doctors Jenkins, Symonds, Jelf, Ogilvie, and Hawkins; and their report may speedily be looked for. Under this statute the Vice Chancellor has power to suspend any person from preaching within the precincts of the University. Such a step, however, would require a previous doctrinal inquiry and a formal sentence, which, we apprehend, the judges would be rather puzzled to agree upon. Moreover, we are assured by persons of the most sober mind, that there was no statement in the least degree at variance with our best standard theology.

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The misfortune is, that matters cannot end here. Already a second victim has been selected—viz., Mr. Morris, or rather, we suppose we should say, the Dean of Christ Church, for whom Mr. Morris was preaching;* and, if sermons such as have been heard continually within the University are repeated—denying, as has often been, Regeneration in the one sacrament, and the Real Presence in the other, or the Apostolicity of orders—we can only have arrived at the *commencement du fin*.

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* The objection to Mr. Morris's sermon rests on one single parenthetical sentence, in which he expresses his belief that Archbishop Laud was regarding the English Church in the present crisis of her history—so like the history of his own days—with peculiar interest, and was interceding for her welfare.

One circumstance, not the least unpleasing, remains to be added, viz., that the accuser of Dr. Pusey is also the Margaret Professor, who is *ex officio* one of the Judges, and who is better known to the public as Dr. Faussett, the object of one of the bitterest flagellations ever administered by the *British Critic*, even in its bitterest days. *We* impugn not for a moment the motives of the Learned Professor; but the coincidence is every way unfortunate. It is unfortunate for the peace of the Church, because many will think that the accusation savors of private pique—it is unfortunate for the reputation of Dr. Faussett, because others, who are disposed to judge less harshly, will believe that it is the return of a certain periodical passion for blood, to which the Reviewer charged him, most unwarrantably, as was generally considered, with being liable.

We are constrained also to advert to another event which has occurred during the week in Oxford, viz., the commencement of a suit, in the Vice Chancellor's Court, on the part of the Rev. R. G. Macmullen, Fellow of Corpus Christi College, against Dr. Hampden, for preventing him proceeding to his degree of B. D., as he is required to do by the statutes of his college. It is known to most persons connected with the Universities, that certain exercises are required from candidates for this degree before their presentation. The modern custom has been for the candidate either to choose his own subjects for disputation, under the sanction of the Regius Professor, or else to receive from him a certain number of subjects, out of which to select what suit him best. We speak of this advisedly as the "custom," and not as the law of Oxford, because it is a practice not authorized by statute; for had Convocation ever recognized such power in the Regius Professor, she would, when degrading the present holder of that office, have stripped him of it, as she did of all offices within her jurisdiction. With this custom Mr. Macmullen complied, and received the two following subtilely worded *theses*:

1. "That the Church of England does not teach, nor can it be proved from Scripture, that any change takes place in the elements in consecration in the Lord's Supper."

2. "That it is a mode of expression calculated to give erroneous views of Divine Revelation, to speak of Scripture and tradition as joint authorities in the matter of Christian doctrine."

And with the unprecedented request that the exercises should be sent to the Professor before being read in the schools. So unusual a course taken against an individual who, whatever his opinions may be, has not had any opportunity of bringing them before the public, excited, of course, suspicion; and, in consequence, Mr. Macmullen took the precaution to inquire whether he was expected to maintain, as his own opinion, the two universal negative propositions which had been sent him. He was told that he must. He now bethought himself of referring to the statutes; and finding that the Regius Professor is there not so much as once named, he gave up Dr. Hampden's thesis; and, complying literally (as far as circumstances allow) with the terms of the statute, selected his own subjects, submitted them to the professor, together with the time at which he proposed to read his exercises, and not receiving any objection from him, gave the necessary notice, and was prepared to dispute in the Divinity School according to proper form. The professor, however, did not appear to "moderate" according to custom. The Vice Chancellor and the Board of Heads of Houses, when appealed to, refused all remedy, and disapproved of any other Doctor of Divinity presiding in the school in the place of the Professor; and so the disappointed candidate is compelled to appear as plaintiff in a suit for damages in the Vice Chancellor's Court, and this, of course, instead of being regarded, as it now wholly is, as a question of privilege, is invested, by the enemies of peace, with the appearance of religious controversy. It is understood that Dr. Hampden, at a late period of the negotiation, withdrawing his previous answer, offered Mr. Macmullen the liberty of taking any view with regard to the *theses* proposed which he might choose; but, as the question had now merged into one affecting the rights and privileges of Masters of Arts, the offer was declined. We have endeavored in this, as in the preceding case, to let the facts speak for themselves as much as possible; and we will pledge ourselves for the accuracy of the statement.

From the Church Chronicle and Record.

PROTEST AGAINST POPERY.

The Rev. Mr. Sewell, B. D., late Professor of Moral Philosophy in the University of Oxford, recently preached a sermon on Popery and Protestantism, which has been published. We have made an abstract of the causes for which he protests against Popery. He says, "we protest against Popery, because it sets over the Lord's fold a master whom the Lord has not appointed—a bishop of Rome, and not the bishop apostolically descended, under whom we are placed by God, each of us in our several dioceses; altered the one faith delivered once for all to the saints; and has set aside the creed then given. It has set up an usurped dominion over the conscience and belief of Christians, judging where it has no right to judge, and condemning what God has not condemned. It makes men disloyal to their sovereign, introducing a foreign power which has no right to enter it, and drawing off the allegiance of subjects from their true and lawful head to the Bishop of Rome. It has shut up the written word of God. It has tampered with the most solemn rites of God's appointment, which man dare not mutilate or alter—which, as means of grace, are to be guarded with the deepest reverence and the most anxious care—the sacraments of the Gospel and of our redemption. It thinks little of the baptismal vow. It invents other vows; as if an invention of man could bind us more strongly than an appointment of God; as if the vow of obedience to Christ in all his commands did not pledge us already to do our duty in every state of life, under every circumstance, in every kind of act where duty could intervene! It invents vows of celibacy, vows of poverty, vows of obedience, and vows of temperance: as if Christians had not pledged themselves already at their baptism to become poor for Christ's sake—for his sake, whenever he should call them, to desert father, mother, and wife, and children,—for his sake to obey all lawful authority, to abstain from all unlawful indulgences! It has also both mutilated and perverted the other great and awful sacrament of the Lord's Supper. Christ, when he gave the cup to his disciples, commanded them expressly,—"Drink ye all of this;" and Popery presumes to say that none shall drink of it but the clergy.

And whereas, by the institution of Christ, the sacrament of the Lord's Supper is an outward and visible sign of an inward and spiritual grace, in which our souls are refreshed by the body and blood of Christ, as our bodies are refreshed by the bread and wine,—instead of adhering strictly to this truth, Popery has denied that there is any outward sign—that the bread and wine are really what they appear, while too often we who are Protestants, forgetting the solemn declaration of our mother Church, deny not the outward sign, but the inward grace, and refuse to believe that any thing more is contained in that holy sacrament than a mere formal commemoration of our Saviour's death, and an exercise of prayer and praise.

Instead of bringing Christians together to worship God with a reasonable service,—with their hearts as well as their lips,—Popery has framed its prayers in a tongue not understood of the people, which they cannot follow, which does not unite them in one mind and in one voice, but leaves them, each in his own thoughts, to fashion their prayers as they like, as separate beings, not members of one body in Christ.

It has done this, nominally, that the worship of God might be more solemn, and more safe from human corruption; but really that the people might learn to place their whole trust in the priest, and might not acquire a spirit of freedom and strength by coming themselves into the presence of God, and taking part in his service.

It dishonors its father and its mother. Instead of walking in the old ways, and removing not the landmarks set up for us by God,—instead of adhering strictly to the institutions of Christ and his Apostles, and those who by the light of the Apostles built up the foundations of the Church,—it invented new teachers, new ceremonies, new doctrines, new governments of its own, despising the ancient fathers and the positive laws of God, and following whatever seemed expedient, or likely to promote what seemed good in its own eyes.

Popery is full of doubt and unbelief. Christ, that his humblest disciples might know, by some sign which all could understand, when they were admitted by baptism within the gates of his kingdom, and when they became partakers of his body and blood, gave to them certain outward marks and seals of his inward and spiritual grace. But popery has invented a number of secret and unauthorized conditions, without which she declares that this inward grace does not accompany the outward sign. And thus, though a child has been brought to the font, and been washed with water, and sealed with the sign of the cross, and has afterwards been fed at the table of the Lord, still if the priest had not intended to bless these ministrations to him, or if he had failed to observe some little condition, which it is almost impossible to secure or ascertain, there is no assurance to him that he is really a member of Christ's body.

Popery has made light of truth. She thought of ruling and governing, not of holding up before the world the light of God's holy Gospel, simple and uncorrupted: and trusting to God's Holy Spirit to over-rule all else to his own good purpose. The treasure committed to Christ's Church, which is the foundation of all goodness, the summary of all wisdom, the support of all our strength, the security for God's glory, the salt of the world, that "His name may be hallowed among us, his kingdom come, his will be done on earth as it is in heaven."

These are but a few of the sins of which Popery has been guilty before God, and for which we condemn it before men. And we boast that we, as Protestants, are walking in light, while others are walking in darkness; that we are the real Israelites; that to us "pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Rom. ix. 4.) And so indeed it is. There is no people on the face of the earth to whom God, in his infinite mercy, has vouchsafed such blessings as to us, who have been nurtured in the bosom and under the teaching of the Church of England and Ireland. If those, who from their childhood have been brought up under the dark and deadly ways of Romish schism, sin before God, they will have much to excuse them. They have obeyed those whom, in their ignorance, they believed to be God's ministers over them, and on the head of those who have misled them will be their blood. They have tried to do God's will,—to please him, as they were told he might be pleased, by idle and superstitious ceremonies; but still they have tried to please him. They have honored his saints and servants far too much, until they lost sight of Christ: but they honored them as servants of Christ. If they have not been fed by the body and blood of Christ, as he himself appointed, it has been kept from them by others. If they know little of the mysteries of their redemption, they have never had the Bible laid before them. And if they are disloyal and disobedient, it is under the teaching of others, who, at the tribunal of Almighty God, at the day of judgment, will be called on to answer for the blood with which malice and rebellion, fostered by the name of religion, have so fearfully defiled this land.

But for those who condemn their sin, and are guilty of the same sin themselves, there will be no excuse. "Thou restest in the law, and makest thy boast of GOD, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that maketh thy boast of the law, through breaking the law dishonorest thou God? (Rom. ii. 17, 24.) Remember, that he is not a Protestant—that is, an abhorrer of errors such as those of the Church of Rome—who "is one inwardly," whose acts belie his words. But he is a real Protestant—such a Protestant as a true follower of Christ may wish to be—who is one inwardly in the heart; "in the spirit, and not in the letter;" flying from all evil, and all falsehood, and all lust of power, and all tampering with God's holy word and sacraments; from all contempt of His ministers, from all neglect of His truth, from all interference with His commands, from all schism with his Church, from all disloyalty to the powers ordained of Him, from all pride, and faithlessness, and love of worldly things, and violence, and deceit, and persecution,—such as they who know the history of Christ's Church must mourn over that branch of it which has fallen under the usurpation of the Pope. Mourn, remember, and not triumph,—mourn, and not condemn, as they who have no sins to answer for themselves. When we speak of the sins of others, let us humble ourselves in sackcloth and ashes; and then the words will not bring down God's curse upon our own heads. Let us not speak tauntingly or arrogantly, but with a gentle and brotherly love, to those whom by kindness and charity we may yet make our brothers indeed. Let us confess that our faults, our negligence, our coldness, our faithlessness, have turned many astray, and hardened the hearts of more, who, had they seen us serving God, as God requires to be served, would have gladly come and worshipped in the same temples.—And, instead of sitting down before the word of God to find in all its pages some condemnation for the errors of others, let us rather kneel down and pray whenever the thought of them comes across us,—pray, as our Church commands us, and as we will now sum up our petitions:

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, which gives us grace seriously to lay to heart the great dangers we are in by our unhappy divisions, take away all hatred and prejudice, and whatever else may hinder us from goodly union and concord; that as there is but one body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, faith and charity, and may, with one mind and one mouth, glorify thee, through Jesus Christ our Lord: Amen."—*Form of Prayer for the 29th of January.*

COMMUNICATIONS.

For the Churchman.

REVIEW.

PHILIP'S DEVOTIONAL GUIDES: Vol. 1, *Manly Piety in its Principles.* Vol. 2, *Manly Piety in its Spirit.* Vol. 3, *Manly Piety in its Realizations. By* ROBERT PHILIP, *Waverly Chapel.* Printed in London. Reprinted in New York.

In one of those ancient books, the catalogue of which may be found in a small tract at the end of Sir Thomas Brown's Works, the following anecdote is recorded. If any seeks for proofs of its authenticity, we refer him to the originals, of which we have indicated a very full catalogue indeed in the work of the learned Latinizer. If he cannot find it, as probably will be the case, let him blame his own want of research, and exert himself; for we have read some of the books therein enumerated, and tales in them as marvellous to the full as our simple story. If, after this, he still show any captiousness—nil curo—we hasten on to our story.

Just before the battle of Cunaxa, in which Arbonerxes defeated his ambitious brother, the younger Cyrus, The Great King, as was the style of the Persian monarch, reviewed his troops in the plain. All the pomp wont to encompass the king was displayed. The jewelled arms of the so-called Immortals—the royal body-guard—glittered and sparkled in the bright sunlight; and, over all the multitudinous host, blazed the Golden Sun, the standard of the realm of Persia. Under this, when the king took his station, from his body-guard first burst forth the cry wherewith they were accustomed to hail the presence of the monarch with his host: "Yehi Melek Hammalek!" Battalion after battalion took it up, till it rent the heavens; and even the barbarous nations, whom the far-reaching power of the monarch had compelled from their fastnesses to follow the standard of Persia, though ignorant of the meaning of the words, yet shouted them forth with a vehemence of gesture which the better discipline of the native Persian troops forbade. With tossing of lances, and brandishing of swords, and clashing of cymbals, went up from them skyward the acclamation cry, "Yehi Melek Hammalek!" in all the wild energy of barbarous passion; and all the wilder, all the fiercer, that they knew not the meaning of the words. When the din had died away, one of the nation of the Maryandyni spoke thus to his fellow:

"Sacas, you know Persian—what do these words mean?"

"Long live the Great King," quoth he in answer.

"Is that all?" said the disappointed savage; "Truly, (νηδια,) if I had thought that was all, I should not have shouted quite so loud. But for my part, seeing all at it, I could not but think it was an address to the gods, or at the least, some good magic words, the repetition of which would do me a service, and so I was determined not to lose my share of what was going. I need not have shouted quite so loud."

Exactly parallel to this, Mr. Editor, has been the state of matters in religion, as far as my experience goes. Every now and then some one starts up, and utters a "word:" his admirers catch it up: the world rings with it: generations and nations utter it most fervently and devoutly: take it for their rallying cry and battle-shout; every one thinks it a miraculous thing. After a time it is found to be a "word;" men see that there is "no magic" in it, and begin to imagine that there was no very stringent necessity for the fervency with which they intoned it: and "the word" dies.

The latest of these wondrous words was by Samuel Taylor Coleridge, the discovery or invention, (with so great a man it is hard to tell which it was,) that somehow or other Religion, in these latter days, was "unmanly," and "manliness in religion" became the battle-cry of his adorers. He published a book, too, wondrously compounded by "pharmaceutic art," as a panacea, which some have thought a mess of sad stuff, and most oddly unfitting as a remedy for the disease he had discovered; and others imagined a perfect Brandreth's pill, "parmacitty for an inward bruise."

Be that as it may, the discovery was something, the "word" was more; and so—to it we went, pell-mell: English parsons, Irish parsons, Scotch parsons, American parsons, and parsonlings by shoals; all sects, shapes, and sizes; with lectures, essays, sermons,—twisting the new "word," "manliness of religious character," into all variety of forms; and pronouncing the "wondrous word" in every tone, from the chirp of a katydid to the roar of a water-horse. The acclaim, Mr. Editor, has just now pretty much passed over; yet I know not but at this present moment, at the extreme ends of the earth—say on the head waters of Red River or of Rio Brazos—some one to whom the reverberation has been transmitted thus late from London or New York, may at this present moment be occupied in delivering the sixteenth of a course of lectures on "Manly Piety." The thought is tremendous, is sublime, and quite in the style (je me flatte) of Carlyle, (Thomas Q.,) who has succeeded in his throne the lamented S. T. C.

The books at the head of this article are the fruit of that Coleridgian "word-tumult" to which we alluded: three small volumes, in which the catch-word of Coleridge is made to ring changes manifold. The volumes have the label; the chapters, some eight per volume, the same; and the pages have it too. But as we are rather tired of "the word," having, we confess, been a little caught by it ourselves, we shall, with your good permission, Mr. Editor, avoid it as much as may be; and use, in reference to the volumes, the algebraic method of notation; a plan which, in the exquisite applicability of it to moral and metaphysical reasoning, we still appreciate, though we have deserted the banners of Coleridge, from whom we learned the trick of it. We shall therefore employ an equation, and beg of your compositor, Mr. Editor, to be very circumspicuous and correct; for "the algebraic schematismus of transcendental cognition is one of the nicest problems of 'Teleology,'" and in fact not to be done but by him who appreciates the difference between.—(See Coleridge, passim.) Since, therefore, you, as a gentleman of common sense, know nothing of this kind of operation, let your compositor be most particular in setting down this our equation:

Philip's Guides = Manly Piety in its (Vol. 1, Principles + Vol. 2, Spirit + Vol. 3, Realizations) + Albert Barnes's Preface = 0.

This formula embraces our deliberate judgment on these books; and it is to its elucidation that we require the attention of your readers.

Our object in reviewing it is this: For the book itself we care little—for its views and notions—for much as the addition of the Coleridgian catchword to each volume, chapter, and almost every page, may seem to promise of originality, there is little newness about it; the ever-present label only signifying that the "piety" of the book is meant to be "manly," and that this "manly piety" is Robert Philip's; and besides all this, even if there were in it originality, which there is not, save of a very dubious kind, we care little for new devotional books; the Psalms of David, and three volumes of Andrewes, Taylor, and Wilson, being pretty much enough for us. But we would show by this book, the latest and best vouched for of the litter, that which we have felt about such books, "that piety schismatic hath a smell about it somewhat strange, an odor that suiteth not Church feelings." In a word, from these volumes we would show that truth, that "if we are Church people, we must be content to be such in all things,"—this of devotional reading among the rest. If we are within her fold, we must be what the promise to HER is, that we should be a peculiar people.

And as in doctrine, as in worship, as in principle, as in the manner of our Church music,—so in the tone of our devotional feeling there naturally *is* and *must be* something that distinguishes us from those whom we gently call "denominations," and forbids us to sympathize with them in this as in any of the other things specified.

We mean to say, as a matter of fact, that which we have known; and they have recognised also in a contemptuous and self-eulogistic way, that if we take two men equally pious, and acknowledged to be so by all, the one a Churchman and the other a dissenter, that there is mutually felt to exist in the tone, temper, spirit and feeling of the one, something quite different from those qualities in the other. We maintain that *the fact is so*, and that *it is right it should be so.* And pronouncing no harsh judgment upon the validity or acceptableness in the sight of God of sectarian piety, we would from these books, as an example, show Church people the inconsistency as well as the impossibility of an attempt after amalgamation on this point of devotional reading.

We fear that Churchmen have not enough realized these things; and we have known and most highly esteemed pious men of the dissenters; and discerned the fact, not with sorrow we will say, but with a sorrowful regret that *it must be so*—that in our holiest and most devoted of all times, they felt that there was none of what they called "vital piety;" but that on the contrary, in the tone of these holy men there was a something or other that jarred with *their* feelings. And then, (observe, Mr. *Editor*, we give them the credit they *give* not us,) feeling themselves to be "*pious*," and never suspecting that the "piety" of a Churchman and the "piety" of a dissenter, being both real, may yet be different matters, they put us down as "formalists,"—"men who have a form of godliness, but deny the truth thereof." This—to hold off from our own times, a ticklish period enough—is plainly shown in the history of the English Rebellion, when Churchmen of the holiest and the best were put down unsparingly among the "ungodly."

It is not our business to trace out the variations of dissenting piety. Such an object would be too fleeting and too changeable a landscape for the most experienced draughtsman, although we may imagine that a new "Provincial Letter" could very well be expended upon it. Still less is it our design to charge upon every man that reads Philip's Guides an acquiescence and a delight in all the sentiment expressed there; our only purpose is to exemplify the truths upon which we have in this first part spoken, by selections from it. We shall therefore present to our Church readers a quantity of extracts which have jarred upon our own feelings, and which, were we not bound to be moderate, we should say approach very near to blasphemy and cant. We speak *advisedly*, and fear not that the devout Churchman, when he shall have read them, will agree with us; and know then, that they jar and harrow his devotional feelings. And we hope that when he has come to this conclusion with regard to these parts, that he will give us his faith that, if other parts of the same volumes seem less to excite these feelings of dislike and instinctive abhorrence that these do, it is not that the poison is less there, but that the wood has less of it than the leaves, the leaves than the bark, the bark than—the bitter apples.*

And as some may yet doubt the practical inference drawn, we shall, as a fit finale to this part of our review, give them a means of testing the truth of our assertions, and arguing by a criterion wholly practical. We take it that each devout Churchman employs for daily use a Church Manual—say Andrewes, or Wilson, or Kempis, or Taylor, or Hickes; or, best of all, the book of Psalms, that blessed book of prayers, meditations, and praises, upon which, as a model of true religious feeling, all the saints of the old Church, and many of that of latter times, Leighton, for instance, have been formed. Let the Churchman to this his devotional manual of daily use, whatsoever it may be, add one of the most approved works of sectarian piety intended for the same purpose of daily use, (we except of course mere Scripture selections,) and he will find that the Church book and the book sectarian cannot be used together—they will no more mix than oil and vinegar—the one must be dropped or the other. This is an easy test—we have tried it ourselves—and upon it we are willing to test the truth of our assertions and arguments in the previous columns. Having said so much, we shall in the next part proceed to the extracts we have selected from Robert Philip of Maberly Chapel. W. A.

(To be continued.)

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* These last remarks apply to R. Philip exclusively.

For the Churchman.

DR. GRANT AND THE NESTORIAN CHURCH.

In our communication last week, we showed from the work before us, that Dr. Grant entered on his mission with exaggerated ideas of the ferocity and degradation of these mountain Christians; and that, by his own statement, he found them hospitable, religious, and in possession of a simple-minded, but pious and laborious ministry. The Lord's day is observed among them with a degree of reverence unknown to other lands, and the female sex regarded with the respect which can only be produced by the influence of Christianity.

Now, since the tree can best be known by its fruits, let us proceed in showing the nature of their morality in another particular—in which the inhabitants of the East are proverbially deficient, and the dwellers in "more highly favored lands, not very remarkable. I mean integrity."

"I observed," says Dr. Grant, "that property was left much more exposed than was common in the East, a circumstance which evinces the truth of the report that the people confide in each other's general integrity." "When any one finds a lost article he gives notice of the fact, retaining the article until the owner comes for it, however long the interval."

Thus it is evident, that with regard to the great duties of the Christian life, the Nestorians, so far from being inferior to Western Christians, rather surpass them—and in practical religion are more fitted to be the teachers than the taught.

What ground, then, is there for the charge so sweepingly made prior to all knowledge of facts, and not retracted when observation had proved its fallacy, that the Nestorians are destitute of "*vital piety?*" The meaning of these words are so indefinite, and depend so much on the ideas which different people have of piety, that it is difficult to discover the signification which Dr. Grant attaches to them. To us this seems merely a cant phrase, involving an evident contradiction. "*Vital piety!*" Pray, is there any piety which is not vital? There may be a dead faith—a religion of the intellect, which neither purifies the heart nor reforms the conduct, and this is the character of too much of the religion of those who in our day are called "professors." But if a man is pious, there must be spiritual life within him. Here are people, who, without indulging in any superstition, are in the highest degree attentive to the worship of God, and pure and upright in their morality, holding an undefiled faith, and under the guidance of an apostolic ministry. If this be not vital piety, pray what is?

But it may be said—that according to Dr. Grant's statement—the "prayers, and the singing or chanting of the psalms, were all in the ancient Syriac language, and quite unintelligible to the common people." The copies of the Bible are very rare among them, and scarcely any entire, and the great body of the Nestorians are unable to read.

Now with respect to the first of these evidences of dead piety, if we must use such language, namely, the ignorance of the people of the meaning of the ancient Syriac tongue, in which their Liturgy is written, we must say, that from Dr. Grant's own showing, it appears very questionable whether this be really the case.

In the first place, there is a striking affinity between the modern and ancient Syriac, the one being merely a modification of the other.

"The body of the language comes as directly from the venerable Syriac," says the Rev. J. Perkins, a writer quoted by Dr. Grant, "as clearly as the modern Greek does from the ancient."

Again, he tells us, (page 190,) that the ancient Syriac is a spoken language among the Assyrian Nestorians, and (page 83) we read, "At one village of about one hundred houses on the side of the mountain there was said to be no less than forty men who could read, which was regarded as a remarkably large proportion for a population of a thousand or more souls. Probably but a small part of them can read intelligibly the ancient Syriac, their only written language."

Here two things are evident; that his own knowledge of their attainments is very superficial—and that a portion at least of the people are acquainted with the Syriac.

But further, "unlike what I have seen any where else in the East, many of the people say their prayers in their own dwellings, instead of going to the Church during the week."

Now, since extemporary prayers are unknown to them, as well as all other modern refinements in religion, the prayers they use must be the same as those used in Church, and composed in the ancient Syriac. Is it likely that they do not understand them, since if they cannot read they repeat them from memory? The language of all liturgies in the world is of the plainest and most perspicuous kind, and marked throughout by a scriptural simplicity of expression, so that we can see no difficulty in supposing, that while the body of the people are unacquainted with the Syriac, as a general medium of communication, and are unable to read the written character, they can nevertheless pray with the spirit and with the understanding in the time-honored words of a liturgy, which for immemorial ages has been used among them, which is composed in a language of which their ordinary tongue is "merely a dialect," and with which from their infant years they must have been familiar.

This idea receives confirmation from the fact, as related by the author, that while the prayers are offered publicly without translation, yet where the priests read the gospels, with which the people are less familiar, they give a "translation into the vulgar Syriac spoken by the Nestorians."

If this be the case, all the arguments in proof of their spiritual deadness drawn from their praying in an unknown language fall to the ground; though perhaps after all, the objection may mainly be against their using precomposed prayers, especially as the same charge is constantly brought against ourselves, in this "highly favored land," for the same practice.

Before we pass to another point we may remark, that this undeniable fact, that "*many*" of the Nestorians, to say the least, pray in their own house, is another proof of their not being quite so near the borders of heathenism as the American Board may imagine.

But what will you say to their destitution of the Scriptures, and the imperfection of the copies in their possession? Simply that this is their misfortune, not their crime, and no mark that they are also destitute of piety. People in modern times seem to suppose that there is some charm in the mere words of Scripture, and in a manner idolize the letter without reflecting that it is the spirit and the doctrine which possesses the life, and that the fact of a person's being unacquainted verbally with the holy Scriptures, by no means argues his ignorance of divine truth, and lack, if it so please you, of "vital piety."

The Nestorians now are in no worse condition than was the whole Church in the days of the Apostles, and for centuries after their death. The mode by which the primitive Christians came to their knowledge of divine truth, was through the teaching of the Church. At first the Gospels and Epistles were in the possession of but few—whole Churches, perhaps, possessed only a partial collection of those holy manuscripts, and individuals were of course more imperfectly supplied.

Still who will say, that the Christian world was then less informed in religious truth than at the present day?

"The Church," says Irenæus, "though disseminated throughout the whole world even unto the ends of the earth, hath received from the Apostles the belief in one God the Father Almighty," &c., &c. And after enumerating the main articles of the Christian faith, in substance the same as now contained in the Creed, he continues: "this preaching and this faith, as we have said, the Church, though disseminated throughout the whole world, guards as carefully as if she dwelt in one house, believes as if she had but one soul, and proclaims, teaches, and delivers, as if she possessed but one mouth."

Who can deny that such a state was preferable to the uncertainty, the schism, and the contentions, now rife throughout Christendom?

Now the Nestorians have *the Church*, and *for eighteen centuries, by its means mainly, the faith has been preserved among them* from father to son, and from generation to generation that faith has been transmitted; and while more "*highly favored Christians*," (we cannot help repeating the words,) have wandered from the fold and truth of the Redeemer, and vainly boasting of religious light and freedom have obscured the simplest doctrines of Christianity, they are at this moment united in the profession of the fundamental truths of Revelation, and in the practice of the ordinances of Apostolic times.

Another proof that God's foolishness is superior to man's wisdom.

Now it is true, that in this and other lands, the Bible is in every house; but let us ask, whether it is as extensively read as it is possessed, whether it does not contain chapters, nay, whole books which millions have never perused; and if so, what does the vaunted possession of the Scriptures in their integrity do, but increase the condemnation of those who enjoy but do not avail themselves of the means of grace?

We do not say that it is not better to have the whole Bible than a part of it, but we do say that the bare fact that the Nestorians have *mutilated Scriptures*, while they possess a *pure faith*, is no proof that they are void of piety.

With respect to the ignorance of the Nestorians, this can be no evidence of their deficiency in religion, since often the brightest examples of faith and patient virtue are exhibited in ranks of life favored with the least advantages of acquired information. To impart to them scientific and secular knowledge, may be a laudable enterprise; but if on so doing their simplicity of character is tampered with for the sake of leading them from the principles of the Church, if a thousand strange and fantastic notions are infused into their minds, if wilful misrepresentations of the state of other branches of the Christian Church are given, and they are taught to pride themselves upon a superficial acquaintance with what is called "useful knowledge," and to think upon the strength of this, that they can judge for themselves in matters of religion—the result will be far from beneficial.

When men who have been educated in the peculiar tenets of modern sectarianism, visit a people preserving the features of ancient Christianity, they find every thing so opposed to their ideas of religion, such an absence of excitement, such a deference to the authority of the Church, that instead of questioning their own correctness, they hastily conclude there is no real piety. How unfounded such an opinion is, the impartial testimony of Dr. Grant may serve to show.

It is to be hoped that the same spirit which has enabled the Nestorians to baffle the efforts of Rome to seduce them from their principles, will also enable them to withstand the artifices, which, if we may judge from the lately published letter of Mar Yohannan, will be used by the American Board.

One of the most singular instances of the manner in which prejudice can deaden an acute mind to the perception of the truth, is exhibited in the volume before us, when the author comes to speak of Church government:

"Their form of government is essentially Episcopal; but with a single exception in the Jela tribe, there is not a bishop among the independent Nestorians, where their religious forms have been preserved most exempt from any foreign influence. It was a singular fact, to which my attention was first called by the testimony of Dr. Buchanan, that there is not a word in the Syriac language expressive of the office of bishop. The Nestorians, in common with the other Syrians, have borrowed the Greek word *episcopos*. This is the more remarkable, considering the fact, that the Syriac language was exclusively used in Palestine in the days of our Saviour, and was spoken by our Lord himself; and considering also, the very early date of the Syriac version of the Scriptures, as early as the beginning of the second century. In every case where the term bishop occurs in our version, in theirs it is rendered presbyter or priest. I make these statements with the single remark, that while this form of Church government may be the best for the Nestorians in their circumstances, there is enough in the facts I have mentioned, to caution us about too hasty an inference concerning the Apostolic origin of Episcopacy, on the ground that it exists in a Church which was founded by the Apostles."

Now where was Dr. Grant's mind wandering, when he did not perceive that in all this he was affording one of the strongest arguments conceivable for the Apostolic origin of Episcopacy?

It is asserted by us, that in all those places in Scripture where the term bishop is used, it has reference to the second order of the ministry—or presbyters, who were ordained by and subjected to the government of the Apostles.

The Syriac version, as if in proof of this, uses the term presbyter in all these places; thus depriving our opponents of the shallow advantage they derive from the application of the word bishop to the second order in Scripture. But notwithstanding this, the Nestorians have a higher officer, occupying among them the rank that the Apostles filled in the primitive Church, and styled by them "*episcopos*," thus affording a demonstration of the truth of Theodoret's testimony, "that the name of Apostle was left to those who were truly Apostles, and the name of bishop was restrained to those who were anciently called Apostles."

For where, out of respect to the first and highest ambassadors of Christ, the practice became universal in the Church to call their successors bishops—the disciples of Thomas and Bartholomew having in their language no such word—were constrained to borrow the appellation from the Greeks.

Equally strange is it that Dr. Grant, who can argue most soundly in favor of tradition, when defending his favorite theory of the identity of the lost tribes and the Nestorians, should not perceive the bearing of the same argument on the question of Episcopacy:

"Tradition," he says, "in its general application, is any knowledge handed down from one generation to another by oral communication. If there is nothing in the character or circumstances of those on whose authority the tradition rests to affect its probability, if they were not actuated by interest, or prejudice, or wanting in the means of knowledge as to what they relate, their tradition is to be received as direct testimony in matters of history. The more important the event is, the more likely is it to be correctly transmitted by tradition to a remote posterity."

Excellent! Dr. Grant—and pray what is the tradition of the Nestorian Church, nay, of the Church universal concerning the form of government established by Christ and his Apostles? Why reject tradition in one case and laud it in another? You cannot expect men to be convinced by your arguments, if they don't convince yourself. Suppose, instead of Episcopacy and a liturgy, you had found in Adiabene and Ooroomiah, Presbyterianism and extemporary prayers, and had been told that they had known nothing else since the days of St. Thomas, and that it was the impartial and unprejudiced tradition of their Church, that these were of Apostolic appointment—what would you have said then, Doctor, and what would your dear patrons the American Board of Missions have said? What a triumphant refutation of the tyrannical claims of Prelatists and Tractarians! J. H. H.

Bristol, Conn.

For the Churchman.

Mr. Editor,—Having been present last Sunday morning at the ordination at St. Stephen's Church, and supposing that the extraordinary circumstances attending it will, of course, become matter of public comment and remark, I beg leave to state those circumstances as they actually occurred, that your readers may be in possession of the truth in the case; to say nothing of the liberty I shall take in the said matter of comment and remark.

At this ordination there occurred I believe the first instance in this country of action under the call made upon the people for showing any impediment or notable crime for the which a candidate presented ought not to be ordained. The call having been made by the bishop, the Rev. Hugh Smith, D. D., rector of St. Peter's Church in this city, and the Rev. Henry Anthon, D. D., rector of St. Mark's Church in this city, duly habited in canonicals, arose in a pew which they occupied in the middle aisle, and each read a paper which had been drawn up with much lawyer-like formality, bringing against one of the candidates, as an impediment for the which he ought not to be ordained, the accusation that he held doctrines adverse to those of the Church, and too nearly bordering on popery, and referring for proof to statements and circumstances within the bishop's knowledge.

These papers having been read, the bishop rose and expressed himself to the following effect, and I believe in the following words:

The accusation now brought against one of the persons presented to be ordered deacons has recently been fully investigated by me with the knowledge and in the presence of his accusers, and with the advantage of the valuable aid and counsel of six of the worthiest, wisest, and most learned of the presbyters of this diocese, including the three who are assisting in the present solemnities. The result was, that there was no just ground for rejecting the candidate's application for holy orders. There is consequently no reason for any change in the solemn service of the day, and therefore *all* these persons, being found meet to be ordered, are commended to the prayers of the congregation.

The Litany was accordingly immediately said, and the service went on without further interruption.

During the whole of this most extraordinary scene, it was delightful to witness the entire absence of all appearance of excitement on the part of the very large congregation. I hope that my faith does not take a misguided direction in attributing this, with humble and cordial gratitude, to God's special presence with His Church, and the COMFORTER's blessing on the decent, orderly, and conservative character of our beloved portion of it. The two reverend gentlemen above named were, I believe, the only persons present who disturbed "our solemn Litany" by taking their hats and leaving the Church. They were certainly the only clergymen who separated from their brethren who came to feed on the banquet of the most heavenly food of the holy eucharist.

On this most extraordinary affair I beg leave to make a remark or two.

I am not quite sure that these protesting gentlemen had a clear right to do what they did.

The bishop's call is, according to the Ordinal, made "unto the *people*." May there not be a doubt whether *a clergyman*, who has had, *in his proper place*, ample opportunity to make objections and enter protests, is here authorized to renew them in public?

Again. The case now before us is not, I humbly conceive, within the purview of the rule of the Ordinal. It was an adjudicated case—a matter in which the bishop had made the decision which belonged of right to him. It could give him no new light on the momentous question respecting the fitness of the individual for orders. That question, on the very point referred to, he had settled. The Church evidently supposes a case into which the bishop *is to inquire*. In this case the accusers knew full well that he *had inquired*, and had accordingly made his official decision. I see not then how it can be viewed otherwise than as a disorderly, and of course unchristian and unchurchlike procedure. It strikes me that it was but an appeal to the people—an effort to enlist their feelings, prejudices, and passions—against a solemn and orderly ecclesiastical decision. It reminds me of what is probably, Mr. Editor, in the vivid but painful recollection of some of your older readers, "*A Solemn Appeal to the Church*" of former days. Whether the cases are analogous in the matter of *minuting down for publicity* the substance of *private conversations and interviews*, time perhaps will show.

And now, in what light will a sound and good Churchman view this whole affair? The bishop summons eight presbyters to an examination of a candidate who has been represented to him as unsound in the faith. He and six of the presbyters are of opinion that the representation is not true. The two disappointed presbyters make a public appeal against their bishop and brethren. I know that the ungodly, disorganizing, and radical *spirit of the age* runs strongly counter to the conclusion which I am so old-fashioned and churchlike as to favor. I submit it, however, to such as are not unwilling to let Gospel and Catholic views prevail with them, maugre their hostility to the spirit of the age.

Those who have ill-will at Zion, and desire to look at her with an evil eye, will thank the gentlemen who have thus encouraged them to say, *There, there, so would we have it.* The agitators in this matter will undoubtedly be greatly lauded. Their anti-puseyitism will call forth many a note of praise. From all this, however, I anticipate no permanent or serious evil. The present day is perpetually manifesting wonderful interpositions, controllings, and overrulings of Providence in behalf of the Church. On these are based my hopes; and I would humbly and affectionately call on all who have true love for Zion to be much in prayer, that all may turn to her good, and especially keep ever near their heart the gracious counsel to the Church, of "the Lord God, the Holy One of Israel," "IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH."[*] N. E. O.

P. S. As the names and titles of the accusers in this matter were so formidably announced to the congregation, it is but just that the public should know, that besides their diocesan, those against whom they have arrayed themselves are, with yourself, Mr. Editor, the Rev. Drs. Berrian and M'Vickar, and the Rev. Messrs. Price, Higbee, and Haight, who were associated with Drs. Smith and Anthon as examiners in the case in which the latter have thus appealed against the regular and orderly decision.

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[*] Isaiah 30 : 15.

For the Churchman.

Mr. Editor,—I trust that your intelligent and well-informed readers—and it is not your fault if all your readers are not such—were aware that the notice in your last, that the ordination of last Sunday was to be in the *evening*, was a typographical error. A thing so alien from the spirit if not the letter of our Church-rules, as ordination at any other time of day than the *morning*, never has been, and I trust never will be, known in this diocese.

Allow me to present to your readers the counsel on this subject of the bishop of this diocese, published in a [illegible] to his address to his Convention of 1837:

"Consecration of churches, ordinations, and institutions, are all made by the Prayer-book, morning services, there being no provision for their celebration without the accompaniment of the Morning Prayer. It is obvious, also, from the *communion service*, that its public celebration is intended by the Church to be confined to the morning. When, therefore, in arrangements for the supply of two parishes by a clergyman, he attends one in the afternoon only, an exception should be made in favor of the morning for communion days." J. D. D.

THE CHURCHMAN.

SATURDAY, JULY 8, 1843.

DISTURBANCE OF PUBLIC WORSHIP.

On Sunday morning last, at St. Stephen's Church, in this city, (the time and place appointed by the bishop of the diocese for the admission of several candidates to deacons' orders,) the usually quiet and impressive services of the Church were interrupted by an unprecedented disturbance. When the bishop, according to usage, had summoned the people to declare if they knew "any impediment or notable crime" which should prevent the candidates from receiving orders, a clergyman, habited in his robes, rose up in the middle aisle, and read a long protest against the ordination of one of the candidates, grounded on alleged doctrinal errors; and when he had done, another, similarly habited, arose and read a document of similar tenor. When both had resumed their seats, Bishop Onderdonk rose in the chancel, and stated in effect, that the accusation now brought had been previously investigated by himself and a council of presbyters, of whom the accusers were part; that all these, the accusers alone excepted, had concurred in recommending the ordination of the candidate; that there would therefore be no change in the contemplated services of the day; that *all* the candidates present would be ordained, and that all were affectionately commended to the prayers of the congregation. The last word had hardly passed the lips of Bishop Onderdonk, when Bishop Ives, of North Carolina, began the Litany, and before the solemn invocation of the Holy Trinity was completed, the reverend protesters again arose, turned their backs on the altar and the bishops, and walked out of the Church. The services then proceeded as if nothing had happened; and to complete our statement of facts, we have only to add, that the names of the clergymen who have thus distinguished themselves, are the Rev. Hugh Smith, D. D., rector of St. Peter's, and the Rev. Henry Anthon, D. D., rector of St. Mark's.

As from intimations previously hinted, some event of this sort was expected, it was the editor's wish to be present at the ordination, that he might have the high gratification of uniting with others of his brethren, and with the Bishop of North Carolina, who were present to testify their cordial approbation of the course which the Bishop of New York had, as it was well understood, resolved to pursue. We were not able, however, to reach St. Stephen's until after the ordination was over, and before the communion had commenced; but the mild, firm and dignified manner (as described to us by some who were present, by all indeed whom we have heard speak of it) in which Bishop Onderdonk met the emergency, was every way admirable. And as to the main point, the ordination of the assailed candidate, we beg leave to record our humble opinion, that no act of Bishop Onderdonk's official life has more effectually displayed the sterling traits of his character, or given him a stronger claim to the gratitude and admiration of his diocese. The ordination of Mr. Carey is a new proof that New York has in her bishop a theologian whose sound judgment and solid learning render him an enlightened guardian of the Church's interests, a father whose generous sympathies dispose him to sustain to the utmost the humblest member of his spiritual charge who has truth and justice on his side, and a fearless executive, whose hand never shrinks from carrying into effect what his head approves, and whose steadfast purpose in the discharge of duty and in the hour of trial, is always tempered with that calmness and "peace which the world cannot give." We are averse, for obvious reasons, to remarks of this nature in reference to our bishop; and our columns will testify that such remarks have been seldom made. But on this occasion we can brook no restraint; we must speak out, and declare before God and his Church, our honest convictions and fervent thanks, that New York has a bishop around whom all her sound-minded clergy and laity may confidently rally; and as respects the present case in particular, we look forward with unfaltering confidence to the future career of the Rev. ARTHUR CAREY, to justify the soundness of Bishop Onderdonk's decision.

In regard to the reverend gentlemen who felt constrained, doubtless, under a painful sense of duty, to interrupt the solemnities of the occasion, we trust we may say without offence, that we hold their motives in this affair in higher respect than their judgment; and that we consider the design which they had in view—much as we condemn it—to be laudable when compared with the manner in which they have attempted to carry it into effect. They intended, no doubt, to enter a dignified protest against the ordination, and this they might have done, with a moderate share of discretion, in such a manner as to secure the respect of those who would condemn the proceeding itself. But they have failed of their design, and, by an unlucky misstep in the mode of operation, have put themselves in an attitude very different from that which they aspired to assume. We do not say that they have intentionally been the disturbers of public worship; far from it; the high standing and talents of one of these reverend brethren, and the piety of both, shield them effectually from such an imputation, and it is far, very far, from our wish or intention to apply to them any epithet which would be eminently unjust. But we must be permitted to give it as our opinion, founded on a careful examination of the Ordinal, that the summons of the bishop, to which our reverend brethren took occasion to respond, is intended for a very different purpose; that the objections of any clergyman to the doctrinal soundness of a candidate made at such a time, and under such circumstances, (the objections being previously known to the bishop,) are impertinent; that the lofty protests of any clergymen to the doctrinal soundness of a candidate, beginning "I, A. B., DOCTOR IN DIVINITY," &c., and "I, C. D., DOCTOR IN DIVINITY," &c., which if pronounced on a proper occasion would be highly solemn and dignified, dwindle down on such an occasion and under such circumstances into mere insignificance; and that consequently the utterance of such protests by any clergyman in reply to the summons of the bishop is, in fact, however pure the motives by which it may have been prompted, a disturbance of public worship; an act which, in the technical language of ecclesiastical law, would come under the head of "Church brawls." We beg that it may be explicitly understood, that we offer this as a mere professional opinion in reference to the construction of the Ordinal, and without the remotest wish to reflect unfavorably on the Rev. Drs. Anthon and Smith, whose character and motives we hold to be above reproach. The step which they have taken is unprecedented in our ecclesiastical history, and we therefore deem it to be important frankly to state our opinion in regard to the construction of the part of the Ordinal involved, and the grounds on which the opinion is founded; simply in order that if our view of the proceeding of our reverend brethren, be found to be right, both they and the Church may be saved from any like action in future.

In order to bring the matter fairly before the reader, we annex the summons, with the rubrics preceding and following, as they stand in the Ordinal. After the candidates are presented to the bishop, and the bishop has charged the priest who presents to take heed that the persons whom he presents are apt and meet for their learning and godly conversation to exercise their ministry duly to the honor of GOD and the edifying of his Church, and the priest has answered, "I have inquired concerning them, and also examined them, and think them so to be," the Ordinal proceeds as follows:

"Then the bishop shall say unto the people:—

"Brethren, if there be any of you, who knoweth any impediment, or notable crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office, let him come forth in the name of GOD, and show what the crime or impediment is.

"And if any great crime or impediment be objected, the bishop shall cease from ordering that person, until such time as the party accused shall be found clear of that crime."

1. The first remark we make is, that the summons is made to the PEOPLE, and is a part of the course which the Church prescribes to obtain *their* suffrage to the candidate's moral fitness and purity of life. "The ancient way was," says Bishop Gibson, (Codex Juris Ecclesias. Angli. *in loco*,) "an *acclamation* of the people, (*He is worthy*, or, *He is worthy, he is just;*) as appears by their form of ordination; but that hath been changed, for a thousand years, into this method of *summoning* the people to make objection, if they had any." It is, therefore, the *people* and not the *clergy*, as clergy, whose duty it is to respond to the summons; and the matter of the response is expected to be such as is to be decided by *testimony* as to purity of life, and not by *arguments*, as to soundness in the faith.

We would not say, that the response of a clergyman to the summons, is necessarily and under all circumstances improper. There may be very peculiar cases which would justify such a course. A clergyman may be unexpectedly present, when a candidate is presented for orders whom he knows to be guilty of some crime which has never been certified to the ecclesiastical authorities. In such a case, it would be wicked in him to stand on punctilios; and duty would require him to interpose and arrest the ordination. But our argument is, that a summons to the PEOPLE cannot be understood to contemplate the possibility of a protest, grounded on alleged doctrinal errors, on the part of the CLERGY; and that such protest is totally foreign to its design.

2. Our next remark is, that the language of the summons, and of the rubric which follows it, evidently contemplates the possibility of a charge or charges which were *before unknown* to the ecclesiastical authority. "Brethren, *if* there be any of *you who knoweth* any impediment, &c., let him come forth * * and *show* what the crime or impediment is." This language evidently implies that the bishop himself, in whose decision the ordination must finally rest, knows of no sufficient obstacle to the ordination; and that he makes the summons on the ground, that there may be offered some *new matter* of which he has never before heard; that there may be some impediment or crime, known to the people among whom the ordination is held, which had *never before* come under his cognizance. To the same effect is the rubric which follows the summons; viz, that "if any great crime or impediment be objected, the bishop shall cease from ordering that person, *until such time as* the party accused shall be found clear of that crime;" words which plainly contemplate objections which have *not before* been made. Hence we argue, that if the alleged impediment had been previously brought to the knowledge of the bishop and had been dismissed, as being no valid obstacle to the ordination, the statement of it in reply to the summons by one who knew that it had been so entertained and dismissed, is not justified by the rubric. But the alleged impediment which was proclaimed by the Rev. Drs. Anthon and Smith, on Sunday morning last at St. Stephen's, was one which they themselves had before stated to the bishop, and one which they knew had been dismissed by him, after a full and dispassionate consideration, as insufficient to arrest the ordination. The case was already decided; and the obtrusion of the protests, in the presence of the congregation, just as the decision was to be carried into effect, being unauthorized by the rubric, and totally beside its meaning, was, though well and piously intended, a gratuitous disturbance of Public Worship.

3. Our third argument is taken from the word *impediment*. The summons reads, "if there be any of you who knoweth *any impediment or notable crime*;" and the protests, as we understand, assumed the ground that the objections alleged were an *impediment* to the ordination. Now the language of the summons is not tautologous: the word impediment, says Lyndwood, refers to that which proceeds from defect rather than crime; and accordingly we find Bishop Gibson ranking *illegitimacy, deformity*, &c., under the head of impediments. The word was never meant to cover the charge of heresy or depraved doctrine, which, in truth, is rather a crime than an impediment; and since the protesters were not prepared to charge the candidate with the crime of plain and manifest heresy, the attempt to prefer against him some vague and ambiguous charge of erroneous opinions, short of the crime of heresy, under the head of an impediment, was, we contend, altogether irrelevant. The matter charged on such an occasion, if referring to doctrine, should have been such as would appear on the face of it and beyond all dispute, to be heretical and depraved; such as the people to whom the summons is addressed might know to be heretical; such as, when the truth of the charge was proved, would have secured the instant and unhesitating condemnation of the candidate by the bishop and all his presbyters; so that the investigation which was to follow might refer not to the quality of a doctrine, but to the truth of a fact; not to the question whether a doctrine were or were not erroneous, but to the question whether the candidate had or had not held and taught *acknowledged* heresy. For Heresy, in the Church's sense of the word, is as much and as definitely a crime as lying or drunkenness; and the charge of it, if preferred on such an occasion, requires to be sustained, not by polemical diatribes, but simply by testimony as to a matter of fact.

But we have more to say on the subject. By the Constitution of the Church, the power of ordination rests in the bishop alone, to be exercised in conformity with canonical regulations, for the violation of which he is liable to impeachment and to trial by his peers. Of the fitness of the candidate, *the canonical regulations being complied with*, the bishop is the sole judge, and by his decision the Church must abide; there being no power in the presbytery or the laity to compel him to admit to the order of deacons one whom he deems unmeet, or to deter him from admitting one whom he considers meet for that holy office. In the present instance, all the canonical requirements had been observed; the testimonials of the Standing Committee had been received; and the regular examinations had been held; and this being done, the bishop might, had he seen fit, have proceeded to ordain the candidate without further action, and with strict canonical propriety. But did he do this? On the contrary, when he heard of allegations against the candidate's doctrinal soundness, he made it a point to see the candidate and to examine him privately and for his own satisfaction. But did he *then* ordain him? So far from it, that he appointed a special examination, to be conducted in his presence, by eight of his presbyters; and it was only when in addition to all the canonical testimonials and regular examinations and his own private examination, he had the recommendation of six out of eight presbyters whom he had summoned to a special consideration of the case, that he proceeded to the solemn act of ordination. Now it is hard for us to see on what principle a presbyter could be justified in entering a protest against an ordination by his bishop in any case in which the canonical requirements have been observed; much more, in a case where so much had been done over and above what the canons require. What *is* such a protest? what does it mean? and why is it made? Among Presbyterians, where the power of ordination is vested in the body of presbyters, and where a question of this sort would be decided by a plurality of votes, a protest on the part of dissentients would be perfectly intelligible. Among Congregationalists, who hold that the power of ordination emanates from the people, a protest read *in the presence of the congregation* would be a sensible act. But what meaning or what sense it can have in the Church of God, where the power of ordination is held to derive from our Lord and to be vested in the bishop alone, we are utterly at a loss to conceive. Was it meant to inform the bishop that the ordination was considered objectionable by the protesting presbyters? This was needless; for he knew the fact. Was it meant to bring those objections to the knowledge of the congregation? This also was needlessly obtrusive, for the matter was not one which it belonged to them to decide. Was it meant to inform the religious public that the Rev. Henry Anthon, Doctor in Divinity, and rector of St. Mark's Church in the Bowery, and the Rev. Hugh Smith, Doctor in Divinity, rector of St. Peter's Church, Chelsea, censured the conduct of their bishop in the premises? But surely a time and place more fitting might have been found to convey this important announcement to the world. Or finally, was it meant to intimidate the bishop, and divert him from the discharge of a duty which he had resolved to perform? If so, it met with all the consideration which it deserved; the protest being suffered to vanish like a puff of smoke, and the reverend protesters to follow it.

We had written thus far, before we saw the communication on this subject which will be found under the head of "Communications," and which comes from a source entitled to the highest respect. It is not a little remarkable, that without any consultation on the matter, without any interchange of views in regard to it either by word or writing, both our correspondent and ourself should have fallen into similar trains of reflection. Our correspondent, we perceive, has brought out one feature in the transaction on which we had designed to dwell, but to which, after what he has written, we need only allude; *viz.*, its disorderly and disorganizing character. An act more radical in its spirit, more subversive of Church order in its tendency, more rebellious in its complexion, and more flagrantly opposed to our ordination vows, could not be made to harmonize with the high position and the extensive reputation for Churchmanship which belong to the Rector of St. Mark's. How a clergyman of Dr. Anthon's eminent endowments, and generally correct judgment, could suffer himself—even supposing the dangers of the step to which he objected to be as real as we believe them to be, and as he himself, unless we are egregiously mistaken, will before long find them to be, imaginary—to be brought into so false a position, is to us a matter not less of wonder than of grief. It may be said, indeed, in behalf of the protesting presbyters, that one of their ordination vows requires them "to be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to GOD's word;" and this, we admit, is a good reason why they should object to the ordination of a person who, in their opinion, held doctrines contrary to GOD's word, although the fact of the contrariety rested on no other ground than their own *individual judgments*. But of this duty they had, before the day of ordination, fully absolved their consciences; nor, after their objections were overruled, and the ordination was determined on, was there any further room for its exercise, unless indeed the ordination by their bishop be itself the promulgation of strange doctrine which his presbyters are bound to resist. It is impossible for us to view the "protest" in any other light, consistently with truth and reason, than as *an attempt to arrest the legitimate action of the constituted authority of the Church*; and with the quotation of another of the Priests' Ordination vows, of which such an attempt is a gross and palpable violation, and with the expression of the hope and belief that the action on which we have animadverted was the fruit of a temporary excitement, and of a sincere though mistaken sense of duty, we conclude our article.

"*The Bishop.*

"Will you reverently obey your bishop, and other chief ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and *submitting yourselves to their godly judgments?*

"*Answer.* I will so do, the Lord being my helper."

Office for "The Ordering of Priests."

PHI BETA KAPPA SOCIETY.—We observe that the Oration before the Phi Beta Kappa Society, at its ensuing Anniversary at Union College, July 25th, will be delivered by Professor A. D. BACHE, of Philadelphia; and the Poem by the Rev. J. W. BROWN, Rector of St. George's Church, Astoria, L. I.

After the notices in our last of the meeting of the Trustees of the General Theological Seminary was prepared, the Bishop of Connecticut appeared and took his seat. So that there were present, during the session, the Bishops of Connecticut, New York, North Carolina, Ohio, and New Jersey, the Missionary Bishop, and the Bishops of Maryland, Delaware, and Massachusetts.

The Twentieth Commencement of the General Theological Seminary was celebrated in St. Peter's Church in this city, on Friday, June 30th. Morning prayer was read by the Rev. Edward Ballard, of Massachusetts, assisted by the Rev. Isaac Pardee, of New York, who read the lessons, alumni of the Seminary. The ante-communion service was read by the Right Rev. George W. Doane, D. D., LL. D., Bishop of New Jersey, assisted by the Right Rev Alfred Lee, D. D., Bishop of Delaware, and the Right Rev. Manton Eastburn, D. D., Bishop of Massachusetts. The Commencement sermon was preached by the Bishop of Delaware.

The Reverend the Dean of the Faculty, in name and behalf of that body, then presented to the senior bishop present, the Right Rev. Benjamin T. Onderkonk, D. D, Bishop of New York, for receiving the testimonial awarded by the Trustees and Professors to students who have acceptably prosecuted the full course of study, and faithfully discharged their duties, the following members of the Senior Class:—

Richard M. Abercrombie, of Pennsylvania; Vandervoort Bruce, of New York; Samuel H. Coxe, jun., of New York; Benjamin Daniels, of New York; Giles H. Deshon, of Connecticut; Samuel J. Evans, of Maryland; Robert B. Fairbairn, of New York; George G. Field, of Pennsylvania; William H. Frisbie, of Connecticut; Samuel R. Gordon, of Maryland; Fletcher J. Hawley,[*] of New York; Archibald C. M'Elroy,[*] of New York; Cyrus Munson, of New Jersey; Edwin A. Nichols, of New York; Reuben Riley, of New York; Edward Selkirk, of New York; Charles F. R. Smith, of New York; and Edgar P. Wadhams, of New York.

The Bishop of New York then proceeded to the administration of the Lord's Supper, in which he was assisted by the other bishops mentioned above. The Faculty and students of the Seminary, a large body of alumni and other clergy, and numerous other members of the Church, communed together on this interesting and solemn occasion.

This was the first application of the new mode of celebrating the Commencements—making them less of an academic, and more of an ecclesiastical and spiritual character. The change appears to have produced a very general favorable impression, and certainly was more congenial with the sacred and solemn feelings with which the true Christian cannot but contemplate the passage of a young man from the school in which the Church would nurture him for the ministry, to the ultimate canonical test of his aptness and meetness for its momentous functions. There was much, too, of heart-felt sacred fitness in closing the Seminary year, and bidding farewell to the graduating class, under the hallowed influences of the communion of the body and blood of Christ.

The bishops appeared in their Episcopal robes, and it is to be hoped that on all future similar occasions, the clergy in attendance will, in conformity with the happily generally improving sense of propriety, wear their official dress.

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[*] Mr. Hawley and Mr. M'Elroy were absent on account of indisposition. The testimonial, however, was awarded them.

DR. PUSEY'S SUSPENSION.—The papers received by the last arrival, put us in possession of several valuable articles in relation to the late excitement at Oxford; some of which appear in our present number, and others are reserved for our next. These accounts verify the statement formerly given of Dr. Pusey's suspension by the Vice Chancellor of Oxford University from preaching *within the precincts of the University*. It appears, however, that the Heads of Houses, as such, have had nothing to do with the matter, and any quotations which we may make from foreign journals referring to the action of the Heads of Houses in the premises, must be considered to be, in this particular, erroneous. Neither has the suspension received the sanction of the Convocation or any authoritative body; nor yet has the Vice Chancellor himself, nor, if we rightly understand, have his Council of Presbyters passed any theological judgment on Dr. Pusey's discourse. The truth is, that one of the professors, the same who was some time back rasped to the bone by the British Critic, complained of Dr. Pusey's discourse, whereupon the Vice Chancellor appointed a Council of six Presbyters to examine the discourse, and these being unable to agree in a judgment respecting it, the Vice Chancellor, under a statute which provides for maintaining the quiet of the University, suspended Dr. Pusey from preaching within the precincts of the University. The suspension, therefore, is not a theological judgment on the part of the Vice Chancellor and his Council, but a desperate expedient for the conservation of peace to which the Vice Chancellor has been driven by the surrounding penury of theological knowledge. We are glad, for the sake of the University, that the matter is no worse; and trust that she may never receive any greater detriment from those fits of somnambulism into which a portion of her professors whose theological senses seem to be deadened in an Erastian torpor, are periodically quickened. Dr. Pusey's sermon will soon be published, and we hope that arrangements will be made to bring out an American edition of it as soon as it can be brought to our shores: and if it be not a production worthy of the palmiest days of the English Church, it must be very different from any thing which Dr. Pusey has ever before given to the Church.

We copy the following from the English Churchman of June 8:—

The ultra-Protestant press, and the whole low-church party, consider, no doubt, that they have inflicted "a heavy blow and great discouragement" on their opponents in the suspension of Dr. Pusey from preaching before the University for two years, which is the sentence of the Vice Chancellor, aided by the six doctors, upon the sermon they have been examining. But if there be any truth in the maxim, that injustice defeats itself, we are sanguine to hope that the result may yet disappoint expectation. In the first place, the very subject of the sermon should have exempted it from criticism. Would it not be just as easy to find six doctors at this time to censure Doctors Hawkins or Symons? Or would not these very same persons condemn Hooker, when he writes, "The power of the ministry . . . . bringeth God himself down from heaven; by blessing visible elements maketh them invisible grace; giveth daily the Holy Ghost; hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls?" Secondly, be it remembered, though we acquit the Vice Chancellor of all unfairness in his intentions, so thoroughly and notoriously opposed to Dr. Pusey was the whole jury, that had he been allowed the common privilege vouchsafed to the felon at Newgate, he would certainly have challenged four, if not five, of those who were summoned to sit in judgment on him. Thirdly, what weight can be attributed to a sentence which is not supported by the production of a single unorthodox expression, or which is delivered without giving the accused an opportunity of defending himself? The title of the statute under which Dr. Pusey has been condemned is, "De offensionis materia in Concionibus evitanda." But how, we ask, is the object to be gained, if the nature of the offence is not stated? It would seem as if those persons who were present at the delivery of the sermon, and detected no error in it, have a right to ask on what grounds the condemnation rests, lest they unwittingly find themselves the object of a similar punishment. Secrecy in such a case is defeating the very ends of justice.

Again, is the Vice Chancellor prepared to introduce a statute to deprive Dr. Pusey of his place at the board of Theological Examiners, and of all other privileges which Convocation may have conferred upon him? Consistency surely requires that he should. If a man is not fit for the popular office of preacher, much less can he be fit for examining students in divinity.

Into such obvious difficulties and inconsistencies has this unadvised step brought its authors! It was meant as a kind of sop to public opinion, which yet, of course, it will fail to satisfy; while, with all impartial persons, it will be eternally reprobated as unreasonable and unjust.

Education.—The noble attempt which has been lately made in the British Parliament to extend the blessings of education to children employed in factories, which, one would think, would have been hailed with joy by every man who is not a rank infidel, and an enemy to his kind, has received the most bitter and determined opposition from English Dissenters. These Dissenters talk largely of the benefits of education, they admit that religion should form its basis, they are constantly bringing false and railing accusations against the Church for alleged indifference in regard to it; and yet because they, who form about one twelfth of the English population, and who can agree among themselves in no one principle of Christianity, are not suffered to substitute their own discordant and impalpable notions in the place of the National Standard for the basis of education, they are willing that the poor should be either not educated at all, or educated in infidelity. It is almost incredible to see the frenzy into which these men are driven in their hatred of a branch of the Church of Christ whose only fault is, that she retains the substance of that Faith of which they have left only the shadow, and is secured by an effectual safeguard against those Papistical abuses which they, for want of such safeguard and the cool courage which it inspires, behold with panic terror, and are able to confront only with ululations and bluster. An English paper, quoted by *The Church*, records a few instances of the malice and ignorance of these Dissenters towards the Church of England; "promising," says the editor, "that we might centuple them if we had time and space at command." It says:

First in authority amongst Dissenters is Dr. Pye Smith, therefore, let us first hear him:—

"The children were to be taught the Liturgy and the Church Catechism, except their parents objected; and the fact of objection would probably be productive of ruinous consequences.—Thus, there would be put into the minds of hundreds of thousands of children who had hitherto enjoyed a truly scriptural education by the operation of voluntary Sunday schools, *some of the most awful falsehoods that ever the tongue of man uttered, or the pen of man wrote. He meant the falsehoods contained in the Church Catechism. That composition was a disgrace to the body to which it belonged.* The Protestant communities of France, Switzerland, Germany, and other parts, had had, from a very early period of the Reformation, catechisms which, as to degrees of merit, were really excellent,—containing a fine exhibition of Christian truth; but the Church of England Catechism recognized and carried on a delusion the most awful."

Next comes another eminent individual in the ranks of schism, Mr. John Burnett, of Camberwell:—

"Under these circumstances, then, let us see what this book really is. It ought to be a very wonderful book, it ought to be the book of books, it ought to be a book of the most exalted character—every thing short of the Bible itself, when Lords and Commons, dukes and barons, bishops and archbishops, ecclesiastics of all grades, and judges, and squires, and baronets, the great and mighty of the land, are all contending for its promotion. What a book it must be!

"Now let us see whether it is worthy of all this; or whether it is the mere watchword of a party, about which scarcely any of them care any thing at all. My own impression is, that this last is just its character. *I do not believe there is an enlightened mind among those distinguished personages that regards this book,* (taking it just as it stands before us,) *as worthy of five minutes' contention.* But it is the watchword—it is the sign of a party; and as such, *and as such only, it is valued.*"

A better specimen of profound ignorance has seldom been exhibited than the following by a Rev. J. E. Giles, of Reeds, a man of no mean note in the "religious world:"—

"What was the Bible to be used in these schools? Why, *it was not the common version,* as he understood it, but the version sanctioned by the Church of England; this was a specimen of the tyranny."

Thus raved a *Rev.* Mr. Parry, at Newport:—

"I am bigot enough for this, that apart from all my theoretic and cherished views as a Dissenter touching the constitution of a Christian Church, and looking merely at what Church of Englandism is on the whole, and what it is likely yet to become, most sorry, most acutely grieved should I be, to see a child of mine in danger of becoming Church-of-Englandized—(*loud cheers.*) Rather would I, Hamilcar-like, as soon as my child should be able to understand the nature of an oath, induce him to swear eternal enmity against all coercive, all national, all ambiguous, all secular, all state systems of religion. As a peaceful and loyal citizen, I should tell the *State, 'I have a right to educate my child in the principles of Infidelity and Atheism if I, as a parent, think proper.* I am not responsible to *you* for my *own* religious tenets, or the influence I may exert in the formation of those of my offspring. I will not believe that there is a God upon *your* word. And if there be one, is it not very likely, judging from the history of your predecessors and contemporaries, that you will compel me to bow the knee to a wrong one, or to a multitude of wrong ones?'"

Still worse, if that be possible, was the *Rev.* J. P. Murcell, of Leicester:—

"For his part he would as soon entrust his children to the tender mercies of the polar bear, and the smiles of the hyena, as think of entrusting them to the care of the bishop."

Or another *Reverend* at Manchester:—

"He believed one reason why this bill was now introduced was to divert the public attention from that cause of truth and righteousness which must and should prevail—the Anti-Corn Law cause. (*Great applause.*) In government schools *we could not hope for the inculcation of Divine truth.* * * * * *Sooner than let his children learn the Church Catechism, he would give them poison.* The Church wanted to crush dissent; but they never could, *till they could abolish Christianity.*"

The gems which follow are from the *Patriot*:—

"What are we to do in this unexampled period of our history? Never did an occurrence happen having in it principles and consequences of greater importance to mankind."—*Rev. Mr. Griffith, Frome Meeting. Patriot, April* 10.

"He never heard anything so monstrous in legislation since he had a being."—*Rev. Mr. Elliott, Devizes Meeting. Patriot, April* 10.

"He applied to the historical association connected with the county of Bucks, and to the blood of its martyrs, as incentives to the men of the present day to discharge their duty."—*Rev. Mr. Payne, Amersham Meeting. Patriot, April* 10.

"Let this bill pass, and they would have very few more opportunities of meeting together."—*The Rev. Mr. Morris at the Islington Meeting. Patriot, April* 10.

"He believed that one object with which the educational clauses had been framed, was that of striking terror into the most evangelical ministers of the Establishment."—*Rev. Mr. Rogers at the Southwark Meeting. Patriot, April* 6.

"Out of every hundred placed in new churches it is considered that more than ninety-nine entertain Popish sentiments."—*Rev. Mr. Campbell at the Meeting of the Sunday School Union. Patriot, April* 19.

"This bill struck at the root of the voluntary principle, whether in or out of the Church. It would put the curates of the Pastoral Aid Society as much under the power of the rectors as the Dissenters. The bill said no child should eat bread, unless that child should swallow their errors; which would bring a snare upon the public mind, and *jeopardize many chapels.*"—*Rev. Mr. Roaf, at the Meeting. Patriot, April* 19.

"It is the deliberate and decided conviction of this meeting, that no measure has ever been proposed to parliament since the accession of the House of Hanover, so utterly contrary to the principle of civil liberty, so totally subversive of the sacred rights of conscience, so deeply imbued with the spirit of sectarian domination," &c.—*Resolutions of the Liverpool Meeting. Patriot, April* 3.

"The intention of this bill was to effect that which Queen Anne attempted to accomplish, and which was mercifully averted by the seasonable accession of the House of Hanover. He could not but be astonished at the unparalleled audacity of men who could try to make a Princess of the House of Hanover accessary to the introduction of a measure worse even than the Schism Bill, by which Queen Anne and a Tory ministry intended to prevent Dissenters from educating their own children."—*Rev. Dr. J. Pye Smith, at the Hackney Meeting. Patriot, April* 20.

To agitation of this sort government has thought proper to give way so far as to modify the Education clauses of the Factories Bill.—*Cambridge Chronicle.*

CLERICAL CHANGES.

The Rev. Frederick W. Hatch, having removed with a letter of dismission from this diocese, to the jurisdiction of the Right Rev. Jackson Kemper, D. D., Missionary Bishop, and been received by him, has changed accordingly his canonical residence.

The Rev. Frederick D. Goodwin, having resigned the rectorship of Trinity Church, Staunton, and accepted an invitation to Nelson Parish, Nelson county, Virginia, wishes all communications for him, sent to *Tye River Warehouse, Nelson county, Virginia.*

The Rev. Henry Beers Sherman, having removed from Hartford, is officiating in Christ Church, Middletown, Conn., and requests letters and papers directed accordingly.

The Rev. Edwin W. Wiltbank has resigned the rectorship of Christ Church, Middletown, and removed to Philadelphia, in Pennsylvania.

NEW AGENTS FOR THE CHURCHMAN.

Croswell & Jewett, Booksellers, New Haven.

TWELFTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

The Board of Managers of the New York Protestant Episcopal City Mission Society respectfully present their Twelfth Annual Report.

It is proper first to lay before the Society the report of the several missionaries in its employ.

The Rev. B. Evans, in charge of the Church of the Holy Evangelists, in Vandewater street, says:

When the present missionary took charge of this church, every thing connected with it was in a drooping state. This was brought about principally by a general report that the church edifice would soon be sold. When, however, the "Board of Managers" determined not to sell the building, and appointed a missionary to it, a spirit of zeal reanimated the faithful few who were still there, and confidence was diffused throughout the community. The attendance on public worship soon began to increase, and now there is a large and attentive congregation. That they appreciate and are profited by the services of the church, the following statistics will show:

Baptisms:—Adults 19, infants 58, total, 77; Confirmed, March 12, 83—in the Mission Church of the Epiphany, 3, in All Saints' Church 1; total belonging to the Holy Evangelists 87.

Communicants:—Added by removal 18, new 69, total 87; removed from the church 10, present number 164.

Marriages 26; Funerals 20.

Catechumens 30; children in regular attendance in the Sunday school 100.

Received in charities, together with the alms of the communion, $439.

COLLECTIONS.

For the Fund of Aged and Infirm Clergymen, $23 40
For the New York Bible and Common Prayer Book Society, 13 00
For the Sunday School of the Station, 25 00

In the Sunday school there are 1 superintendent, 1 librarian, 1 secretary, 5 male and 19 female teachers; and a more devoted and efficient body of assistants cannot be found.

A Ladies' Sewing Society is in active operation; already has it been of invaluable aid to the missionary.

The church is open for divine service three times every Lord's Day, on the evening of every Thursday, and on the morning of every holyday. At first this last service was attended by very few persons; but of late the attendance has greatly increased, and the spiritual benefit of those days of prayer is already seen and felt.

The sacrament of baptism is administered the last Sunday in each month; the holy eucharist on the first Sunday in each month, and on every other occasion which the Church has appointed.

The catechumens are examined openly in the church once every month. It is done on the Lord's Day, after evening prayer, and instead of a sermon.

We are thankful to Almighty God for the success which has attended our labors; and we present our thanks to the City Mission Society and its friends for the religious advantages which they have given us.

And we pray that the divine blessing may rest upon the City Mission—that its *means* may increase with its *wants.*

The Rev. Lot Jones, in charge of the Church of the Epiphany, reports as follows:

From April 23, 1842, to April 23, 1843, baptisms 148; adults 39, infants 109; marriages 28; funerals 43; confirmed 135, including 2 at All Saints' and 6 at the Church of the Nativity; communicants 458, added 163, removed 46, died 10; teachers in the Sunday school 41; scholars 382; 5 teachers and 30 scholars confirmed.

Among the communicants who have died since the last Anniversary, particular mention should be made of Mr. John R. Coates, for more than six years a member of the Superintending Committee of this church. Here his baptismal vows were renewed, and here he first united in commemorating the dying love of Jesus. He ever took a lively interest in the concerns of the Mission, and commended by the holiness and consistency of his life, the profession he had made, it was his privilege during the last year to see his two eldest children give themselves to the Lord, and unite with him and his beloved partner in the holy eucharist. He alluded to this event in the most grateful manner but a short time before his death. His memory will be fondly cherished by all his associates.

The missionary was absent, by permission of the Board of Managers, about ten weeks, on account of ill health. The congregation during this time enjoyed the acceptable services of the Rev. William Morris. Since September, he has received valuable assistance from the Rev. James Millett, for which he is indebted to the kind exertions of the people of his charge.

Three hundred and ninety three dollars and fifty cents have been received for the benefit of the poor, and appropriated in accordance with the wishes of the benevolent donors. There have been collected for the City Mission Society, $35 48; for the Missionary Committee of this Diocese, $20 14; for Domestic Missions, $16 76; Foreign Missions, $15 75; for the Sunday School, $15 by the congregation, and $65 53 by the members of the school; for the Bible and Prayer Book Society, $6 62.

(*To be continued.*)

MILITARY AND NAVAL CONVENTION.

The Convention for the promotion of the moral and religious interests of the public armed service, assembled yesterday morning in St. Bartholomew's Church, and united in singing the Te Deum, in appropriate collects by the Rev. Mr. Balch, the rector of the Church.

There were present Col. Bankhead, U. S. Army; Major Davies, Captain Hudson, U. S. N.; Captain Sands, Captain Mackenzie, U. S. N.; Rev. Mr. Gallagher, U. S. A.; Rev. Professor M'Vickar; Rev. Mr. Parkes, U. S. A.; Rev. Mr. Stewart, U. S. N.; Rev. Mr. Balch, Lieut. Harwood, U. S. M.; Lieut. Foote, Bishop M'Ilvaine, Bishop Lee, Surgeon Mower, U. S. A.; Professor Weir, U. S. A.; Rev. Mr. Carder, U. S. A.; Professor Kinsley, Rev. Mr. Harris, and others.

The General in Chief was prevented by a sudden call to Washington from being present. Letters were received from Professor Mahan, Bishop Pole, Bishop M'Coskry, Rev. Mr. Wayland, and Capt. English, expressive of regret at their inability to attend.

Col. Bankhead, of the Army, was called to the chair, and the annual report of the Corresponding and Executive Committee read.

Bishop M'Ilvaine, late Chaplain of the U. S. Military Academy, made some remarks expressive of his continued and increasing interest in the service, his sense of the special adaptation of such a Convention to accomplish the object proposed, and his readiness to lend himself at any time to promote it.

Several topics of interest came up for discussion, which with the measures heretofore adopted, as were others prepared, will shortly be spread before those specially interested, by a committee appointed to act in the interior, and consisting of

Major Davies, U. S. A.
Captain Hudson, U. S. N.
Captain English, U. S. Marine Corps.
Lieutenant Hinger, Revenue Service.
Surgeon Mower, U. S. A.
Rev. Mr. Gallagher, late U. S. A.
Rev. Mr. Stewart, U. S. N.
Rev. Mr. Parks, U. S. A., and Secretary of the Convention.
Rev. Mr. Carder, U. S. A.
Rev. N. Sayre Harris, (281 Broadway,) permanent Secretary to this Committee.

The Convention then adjourned, to meet in the same place, the second Wednesday of October, 1844.—*N. Y. American.*

DIOCESE OF INDIANA.

Evansville, Indiana, June 12, 1843.

Rev. and Dear Sir,—Our Diocesan Convention commenced its annual session on Thursday, the 25th of May, in Christ Church, Indianapolis. Thursday being the festival of the Ascension, after morning prayer, and an appropriate and excellent address by the Rt. Rev. J. Kemper, D. D., acting bishop of the diocese, the Lord's Supper was administered. Divine service was conducted twice each day, until Sunday, when the church was opened three times. During the day, adult and infant baptism, and confirmation, were administered. The missionaries of the Church, in this diocese, seem zealously engaged in the duties of their office, and appear animated by the reflection, that their labors have not been in vain, in the Lord. Most of the parishes that have been a few years in existence, reported between 25 and 50 communicants, which is certainly very encouraging, in a country where the Church is but little known, and where many are found who are disposed to speak unkindly of her. While these considerations should secure for us the prayers and sympathies of our more favored brethren, they do not discourage our little band of missionaries. They know that their cause is of God, and will succeed. And in many places prejudice is subsiding: the Church is advancing steadily, and, if our missionaries continue faithful in preaching the doctrines of the cross, she will increase, hereafter, in a still greater ratio.

Very little occurred in our Convention of a business nature, out of the usual routine of such bodies. It was, indeed, gratifying to see with what harmony and good feeling our proceedings were conducted. With our good bishop's presence and co-operation, every thing went on with the unanimity and kindness of a well ordered Christian family. Even in the appointment of the most important committees, balloting was dispensed with, by a unanimous vote of the Convention, and the members were at once elected upon nomination.

A plan was proposed for creating an Episcopal fund, by the donation of land, &c.; and, by the zeal of the efficient gentlemen who have taken it in hand, I think it will prove successful. The next Legislature of this State will be petitioned to grant an act of incorporation for this purpose.

The propriety of going into the election of a diocesan, formed one of the most interesting subjects of debate, but was finally negatived by a small majority. The election of a bishop for the diocese, was, indeed, the cherished object with some of the clerical members, especially, and one which had been looked forward to with great anxiety, as the means, under God, of promoting the interests of our beloved Church more extensively in this State. Perhaps the spirit which pervaded the hearts of all the members of the Convention, and which finally led to a failure in this important measure, will be best understood by stating the simple fact, that the unanimous and individual feeling that the Church in this diocese would thus become separated from one whom we all sincerely loved as a father, friend, and bishop:—that in making choice of a diocesan, the act seemed like a voluntary alienation from him whose services we so highly prize, and who has always been ready, no matter how great the discomfort to himself, to perform the Episcopal acts desired by the missionaries within his jurisdiction. Could we have these services confined to our own diocese, not one of us would wish for a change. We all feel disposed, however, to submit to the leading of Providence in this important measure.

Standing Committee.—Rev. A. H. Lamon, Rev. B. Halsted, Rev. B. B. Killekelly, C. D. Bourne, Esq., Hon. J. W. Dunham, Edward Hopkins, Esq.

Secretary of Convention.—J. M. Moore, P. M., Indianapolis.

Treasurer.—Hon. G. H. Dunn.

The next Annual Convention to meet at Richmond, on the first Friday in June, 1844.

Southern Churchman.

MARRIED.

On the 22d inst., at St. Peter's Church, Salem, by the rector, the Rev. George Leeds, rector of Grace Church, Utica, New York, to Caroline Treadwell, daughter of John W. Treadwell, Esq., of Salem.

On Saturday, June 17th, by the Rev. Mr. Bristed, at St. Michael's Church, Bristol, Rhode Island, the Rev. M. A. DeWolfe Howe, rector of St. James' Church, Roxbury, to Miss Elizabeth S., daughter of the late Rev. Herbert Marshall.

On Thursday, the 29th ult., by the Right Rev. B. T. Onderdonk, D. D., Gurdon J. Leeds, M. D., to Mrs. M. E. Thayer, all of this city.

DIED,

At Hamden, Ct., 29th ult., Mrs. Sarah Everest, wife of Rev. Charles W. Everest.

CALENDAR.

JULY.

9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Third Sunday after Trinity, July 2d. In St. Stephen's Church, admitted to Deacons' Orders the following Alumni of the General Theological Seminary:—Arthur Carey, Vandervoort Bruce, Samuel Hanson Coxe, jun., Benjamin Daniels, Robert B. Fairbairn, Fletcher J. Hawley, Edwin A. Nichols, Reuben Riley, Edward Selkirk, and Edgar P. Wadhams. Morning Prayer was read by the Rev. William Berrian, D. D., Rector of Trinity Church, assisted by the Rev. Benjamin I. Haight, Rector of All Saints' Church, and Professor of Pastoral Theology and Pulpit Eloquence in the Seminary, who read the lessons, and who also presented the candidates. Sermon by the bishop. The Right Rev. Levi S. Ives, D. D., LL. D., Bishop of North Carolina, assisted in the ordination service. The bishop of the diocese was assisted in the communion by the Bishop of North Carolina, the Rev. Joseph H. Price, Rector of St. Stephen's, and the Rev. Dr. Berrian.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point. 19, 20, Astoria Female Institute, Astoria.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, Hudson. 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County,* Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday 31, Walden, *Orange County,* Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County,* 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.
139 Broadway, July 5, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The Mission Church of the Holy Evangelists will be closed until the first Sunday in August for the purpose of cleaning and repairing.
New York, July 8, 1843.

WESTERN NEW YORK.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will meet in St. Peter's Church, Auburn, on Wednesday, the 16th day of August next, at 10 o'clock, A. M.

By order of the Bishop,
P. A. Proal, Secretary.
July 8, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

July 8, 1843.
C. H. Williamson,
35 Murray street.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.
New York, July 8, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening,* at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *State of the world,* Politically *and* Religiously, *immediately preceding the establishment of Christ's Kingdom.*

N. B. To be accompanied by Illustrations.

Episcopalians generally, are respectfully invited to attend.
July 8, 1843.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 14th of June, has received the following contributions:

From Chapel Hill, N C, Church of the Atonement, Quin coll, per Mr Sparks, $15; Church of the Messiah, Glen's Falls, $4 67; St Stephen's church, New York, monthly collection, $10; St Luke's ch, Rochester, per D Hoit, $85; St Mark's in the Bowery, New York, offerings, $21; Plattsburgh, N Y, Easter collections, Trinity, half, $20; from the mite box of Mrs C B of same parish, $3; collection at the offertory at the meeting of the Board, half, $8 50; offerings of St Mary's ch, Burlington, N J, additional, $14 14; from a lady of West Jersey, for Bishop Chase, $5; St Paul's ch, New Orleans, $26; Union ch, St Albans, Vt, $10; St Stephen's, New York, Sunday school, $30; St Paul's ch, Steubenville, Ohio, half, nett, $5 31; Trinity church, Princeton, N J, Sunday school, $5. Total amount, $262 62.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
139 Broadway, New York.
July 5, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer thankfully acknowledges the receipt of the following sums, *since acknowledgment of 21st ult,* viz:

From St James' ch, New York, Rev John Dowdney, rector, monthly offerings, $4 06. Christ ch, Hudson, Rev P T Babbit, rector, $14. A parishioner of same church, "thankoffering," $1. St Paul's ch, Troy, Rev R B Van Kleeck, rector, from monthly offerings, $64 25. St Mary's ch, Brooklyn, Rev J Hunter, rector, $2 25. St Luke's ch, Brooklyn, Rev J W Diller, rector, $8 06. Total amount, $93 62.

July 5, 1843.
C. N. S. Rowland, Treasurer,
55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sum, viz:—

From Christ Church, Poughkeepsie, $13.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, July 5, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum:—

From a collection in St Paul's Chapel, Rev Wm Berrian, rector, $57 50.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, July 5, 1843.

A STUDENT of the General Theological Seminary having some experience in teaching, would be glad to employ his vacation (of three months) in giving instruction in a school or family.

For particulars apply, if by letter post paid, to the Editor of the Churchman.
July 8.

THE following works, important to Churchmen, just received and for sale:

Bishop Bull's Vindication of the Church of England.
Dodsworth's Discourses on Romanism.
Knox on the Eucharist, with an Appendix, by Bishop J. Taylor.
Bertram on the Body and Blood of the Lord.
Palmer's Letters to N. Wiseman, D. D., Numbers 1 and 2.

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.
July 8.

PRIVATE TUITION.

A PRESBYTER of the Church in the United States, and M. A. of Columbia College, N. Y., having just returned from Europe, is desirous of a few pupils. either Young Gentlemen or Ladies, to instruct in the Classics or English Literature, either at his own house or at the residences of his pupils.

Address No. 50 Franklin-street.

REFERENCES.

Right Rev. Bishop Benjamin T. Onderdonk.
" " " Whittingham.
" " " Eastburn.

Rev. Dr. Berrian.	Prof. Chas. Anthon, LL. D.
" " Taylor.	Dr. John Stearns.
" " Anthon.	Curtis Bolton, Esq.
" " Smith.	Louis Loutrel, Esq.
" " M'Vickar.	Thomas C. Butler, Esq.
" " Turner.	George T. Strong, Esq.
" " Wilson.	
" J. M. Forbes.	
" B. I. Haight.	

July 8—2m

TO CHURCH SINGERS.

WANTED, in the Choir of Trinity Parish in this city, a few good voices, principally Trebles. *Members of the Church will be preferred.* Apply to Dr. Hodges, 76 Varick street; or to J. A. Sparks, office of the Churchman, 109 Nassau street.
July 9.

SHERLOCK'S PRACTICAL CHRISTIAN.

THIS DAY PUBLISHED,
BY D. APPLETON & CO.,
200 *Broadway,*

THE PRACTICAL CHRISTIAN: OR THE DEVOUT PENITENT;

A BOOK of Devotion, containing the Whole Duty of a Christian in all occasions and necessities, fitted to the main use of a holy life. By R. Sherlock, D. D.; with a Life of the Author, by the Right Rev. Bishop Wilson, author of Sacra Privata, &c. One elegant volume, 16mo—87½ cts.

The Practical Christian, now submitted to the reader, from the seventh English edition, is by far the most important of all Dr. Sherlock's works. It was a work of gradual growth and progressive enlargement, and we have his biographer's testimony to the fact, that he made it the model of his own devotions—"strictly observing himself what he so earnestly recommended to others." The following devotions, living impressions as it were of the living mould—bring the tutor of Bishop Wilson again before us, and it may be devoutly hoped that as their author, when living, succeeded in forming one of the noblest characters in the Church's Modern Calendar, so now, though absent from us in body, this his work, instinct as it everywhere is with his own saintly spirit, may tend to produce many more such characters, to the glory of God and the edification of his Holy Church.—*Editor's Preface.*

"Considered as a manual of private devotion, and a means of practical preparation for the Holy Communion of the Body and Blood of Christ, this book is among the best, if not the best, ever commended to the members of our Church. We cannot say less, and we need not say more, in commendation of the work."—*The Churchman, July* 1, 1843.

D. A. & Co. are preparing for publication,

Spinckes.—The Churchman's Companion in the Closet; or, a Complete Manual of Private Devotions. Collected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent Old English Divines. With a Preface by Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. 1 vol. 16mo.

A Kempis.—Of the Imitation of Christ. Four Books, by Thomas a Kempis. First complete American edition. 1 vol. 16mo.

Sutton.—Disce Vivere—Learn to Live. Wherein is shown that the Life of Christ is and ought to be an express Pattern for Imitation unto the Life of a Christian. By Christopher Sutton, D. D., author of Disce Mori—Learn to Die, Meditations on the Sacrament, &c.—one elegant volume, 16mo.
July 8.

PRIVATE SCHOOL IN THE COUNTRY.

A GENTLEMAN, occupying a most delightful residence in New Jersey, healthy and retired, within a few miles of the city of New York, and engaged in the instruction of the members of his own family, is desirous of adding to his domestic school a few boys, who will have the advantage of his constant personal attention, and will be thoroughly taught, in connexion with his present scholars, all the branches of education preparatory to college or business.

The whole charge for tuition, board, washing, and bedding, will be $200 per annum.

The advertiser refers for information in regard to his family and his own qualifications, to Right Rev. B. T. Onderdonk, New York; Rev. E. M. Johnson, and Rev. Kingston Goddard, Brooklyn.
July 1—3t

CROSWELL'S PRAYERS.

A MANUAL OF FAMILY PRAYER; adapted to the Various Seasons of the Ecclesiastical Year; with Prayers and Thanksgivings for special occasions. By Rev. Harry Croswell, D. D., Rector of the Parish of Trinity Church, New Haven. Just received and for sale at the Churchman's Bookstore, 109 Nassau street.
July 1.
J. A. SPARKS.

BEAVEN'S HELP TO CATECHISING.

THE General Protestant Episcopal Sunday School Union is about to republish, under the joint revision of the Author and its Executive Committee—A Help to Catechising. By the Rev. James Beaven, D. D. This little work will be found an exceeding valuable auxiliary in the matter of parental and Sunday school instruction. The copy used will be the *Second* London Edition, containing important additions to the first. The type adopted will be clear and the form substantial.

Church Depository, 20 John street,
New York, June 28, 1843.
July 1—tf

THIS DAY PUBLISHED,

BEAVEN'S HELP TO CATECHISING, arranged, enlarged, and adapted to the use of the Protestant Episcopal Church in the United States, by Rev. Henry Anthon, D. D.

This little volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by Catechisms on the Morning and Evening Service. The series will be under the editorial charge of Dr. Anthon. Price, single copies, 6¼ cents; 50 copies, $2 50; 100 copies, $4.

N. B. Any of the clergy, or heads of Sunday schools of the Episcopal Church, may receive a copy of the work *gratis* for examination, by addressing the publishers free of postage. Postmasters are authorized by law to make such requests, *free of expense.*

D. APPLETON & CO.
Publishers, New York.
GEO. S. APPLETON,
Philadelphia.
July 1—2t.

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,
OFFICE OF THE CHURCHMAN,
No. 109 *NASSAU-STREET, NEW YORK,*
(UP STAIRS.)

Orders enclosing cash, for any book to be had in this city, promptly attended to.

CHURCH MUSIC,

Adapted to the use of the Protestant Episcopal Church, and others using Chants.

RECENTLY PUBLISHED,

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which are added, Kyrie Eleison, Sanctus, and Responses to the Decalogue. Price 50 cents.

The Canticles of the Church;

Being portions of the services which may be "*said or sung,*"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service

Te Deum and Jubilate (in A),

By Wm. Boyce, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Mus. Doc., Director of the Music of Trinity Parish, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition. Price 87½ cents.

A New Gloria in Excelsis.

A Gloria in Excelsis, with an easy arrangement for the Organ and Piano Forte, by "A Contributor to Church Music."

The Psalter, or Psalms of David, &c.

POINTED FOR CHANTING.

Compiled from the Arrangements of Robert Janes and James Stimpson; to which are appended, *The Burial of the Dead, Athanasian Creed, Magnificat, Nunc Dimittus, Sentences of the Offertory at the Holy Communion, Table of Introits for every Sunday and Holy Day throughout the Year, Table for Chanting the Selection of Psalms, A Note stating how the Apostles' and Nicene Creeds and Lord's Prayer may be chanted, and the Canticles of the Church.* Price 75 cents.

An Essay on the Cultivation of Church Music. By Edward Hodges, Esq., Mus. Doct., late of Sydney Sussex College, Cambridge, England. Pp. 24. Price 18¾ cents.

March and Chorus; from Hannah More's Sacred Drama of David and Goliath. By B. Wyman.—Price 25 cents.

The Church Choir, Parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part consists of Chants, Anthems, and Sentences. Price 62½ cents.

The Chants of the Church. By Messrs. Darley & Standbridge. Price 75 cents.

Loud's Organ Study: A thorough System of Instruction on the Organ. Price $5.

Gems of Sacred Music: Consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia. Price 75 cents.

Standbridge's Piano Forte Instruction. Price $3.

☞ A liberal discount made to Choirs and wholesale dealers.

J. A. S. has just published a second edition of

PLAIN SERMONS.

By Contributors to the Tracts for the Times. 2 vols. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, June 14, 1841.

PRAYER BOOKS.

Quarto Prayers, suitable for Reading Desks, bound; and also in sheets, which can be bound to order.

NEWMAN'S PAROCHIAL SERMONS.

This valuable work is now published, and for sale at this office.

THE KINGDOM OF CHRIST,

By Rev. F. D. Maurice, A. M., from the 2d London edition. For sale at this office, price $2 50.

PATRICK, LOWTH AND WHITBY,

A Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha, by *Patrick, Lowth, Arnald, Whitby,* and *Lowman.* A new edition, with the *Text printed at large,* in 4 vols. (London edition.) Price $25.

WORKS ON EPISCOPACY.

Bowden and Cook. Also, Dr. Cook's Answer to the Princeton Review. For sale at this office.

BERNARD LESLIE.

Just published, Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, A. M. From the second London edition.

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cts.

J. A. S. has constantly on sale:

THE DICTIONARY OF THE CHURCH,

Containing an Exposition of Terms, Phrases, and Subjects connected with the External Order, Sacraments, Worship, and Usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States. By the Rev. Wm. Staunton. 2d edition, *fresh bound.*

TRACTS FOR THE TIMES,

By members of the University of Oxford. In three volumes; with which is bound, Rev. Dr. Pusey's "Letter to the Bishop of Oxford," and Rev. Dr. Hook's "Call to Union." Price $5.

JULIA OF BALE, or the DAYS OF NERO.

A Story of the Martyrs. Price 75 cents.

POETRY.

GOD SPEED THE PLOUGH.

From "Songs and Ballads for the People," by the Rev. J. M. Neale, B. A.

The teams are waiting in the field,
The ploughmen all a row;
As brisk and gay as birds in May,
They make a goodly show.
The farmer stands, and sees all hands
Turn'd out and ready now;
Yet ere they start, with all our heart
We'll say, God speed the plough!

We plough the field; but he must yield
His sunshine and his rains;
In hope we plough, in hope we sow,
That He will bless our pains.
'Tis even weight and furrow straight,
That bears away the bell;
So off! And now, God speed the plough,
And send the ploughman well!

OLD FRIENDS TOGETHER.

Oh, time is sweet, when roses meet,
With Spring's sweet breath around them,
And sweet the cost, when hearts are lost,
If those we love have found them!
And sweet the mind that still can find
A star in darkest weather!
But nought can be so sweet to see,
As old friends met together!

Those days of old, when youth was bold,
And time stole wings to speed it,
And youth ne'er knew how fast Time flew—
Or knowing, did not heed it!
Though gray each brow that meets us now—
For age brings wintry weather—
Yet nought can be so sweet to see,
As those old friends together!

The *few* long known, that years have shown,
With hearts that friendship blesses;
A hand to cheer—perchance a *tear*,
To soothe a friend's distresses!
That helped and tried—still side by side—
A friend to face hard weather;
Oh, thus may we yet joy to see
And meet old friends together!

ADDRESS

Delivered at the Opening of the Irish College of St Columba, Stackallen.

BY W. SEWELL, OF EXETER COLLEGE.

(*Concluded.*)

We commit it in faith, not knowing whether it be destined to flourish, but only praying that an all-wise Hand would overrule it to His own good purpose.

We commit it in patience, not seeking to witness any sudden advancement, but rather resolved to narrow our gates at first, that unfit persons may not intrude; and content, if, when we are in our graves, it may spring up into its full growth.

We commit it, as an offering of love—first, to Almighty God, to whom we owe all that we possess; and next, to the Church of Ireland, in its perilous and persecuted state; and, not least, to the clergy of that Church, whose sons chiefly will, we hope, partake of the honorable distinction attached to the scholarships which we have founded, both in our own College and in the University of Dublin, and will thus receive the highest education which our care can provide them, without drawing largely on the diminished resources of their parents.

And as an Englishman, I will not fear to add, that we may now come before the public, and entreat their assistance to carry out our object fully, with the assurance of their support. The communications which we have received already leave us no room to doubt, that when Englishmen, laity as well as clergy, see a work of this paramount importance, so recommended by the heads of the Church, and placed so stringently under their control, not taken up hastily as a caprice, but steadily and perseveringly realized and conducted upon the principles of the Church, they will liberally and affectionately assist it. We know that prayers for your welfare and success are now offered up for you in hundreds of parishes in England, by men who have long sighed over the state of Ireland, and felt remorse for the injuries which have been done to her, and who have recognized this work as the first great step needed to remedy her evils. Even in other continents, you are not without the intercessions of God's faithful servants. The last words of that admirable bishop who has devoted himself to spread the Gospel in New Zealand, as he was giving me his blessing, was a desire that I would write to him frequently, and inform him of the progress of this work, as one for whose prosperity he would pray, and the image of one which he contemplated in his own province. And the Bishop of New Jersey, when communicating to the Church in America the most important acts of the Church in England, has declared publicly, what he stated to myself in private, that he knew scarcely any, in which the whole continent of America, as the receptacle of emigration from Ireland, and a battle field of the Romish usurpation, was more called on to rejoice, than the foundation of this College.

And with these assurances we cannot despair. If the work be from the Lord, He will provide for it. "The whole earth is His," and He can, at a moment, in His own good time, put it into the heart of Benefactors to endow it, as largely as is good for it; and whether, in their lives or deaths, to consecrate their possessions to His service. Other contributions, we have reason to believe, will be made in a most acceptable form, by annual offertory alms transmitted through the parochial clergy. And though we cannot recur to popular excitement and public meetings, we shall exert ourselves to the utmost in making our wants known, and obtaining assistance, until we can provide all that is necessary for the full development of the plan, and for its secure and permanent endowment.

Whatever be the end, we can at least never repent of having ventured to act on four principles, which, in modern religious associations, have been too often neglected.

We have offered to the Church our willing and hearty services, surrendering to its official representatives the right of dismissing us at pleasure, lest we should obtain within her, power which one day might be turned against her.

We have associated ourselves in a small body, in mutual confidence and affection, rather than form a general society of mixed and opposite opinions, incapable of acting either with regular consistency or permanent union.

We have exhibited a large body of the first men in the empire as willing to lend their authority and influence to a work in which they have no representative voice, content if it be placed under the control and visitation of the Church.

And we have laid the foundation of this plan in an organized corporate body, such as our wisest ancestors, both in the Church and the State, were in the habit of framing, when they wished to give vitality, and energy, and durability to any Christian operation. If one thing is wanting in our Church at this moment, it is the social, domestic, collegiate principle, as opposed to the irregular caprices of individual action. And in future days, when it may be spread once more over our system, and our posterity look back in wonder that it should have remained so long in abeyance, they may perhaps point to yourselves and to this College, as the first instance of its resuscitation.

We have endeavored to plant an acorn. It is in the hands of Almighty God, whether it shall spring up into an oak.

Mr. Warden, I have detained you much longer than I had intended.

And now on taking our leave of you, you will not think that we are departing from you in heart. We are quiting you for the present, to labor for you with still more earnestness and joy, now that we have seen thus far such happy fruits of our past exertions. Our thoughts, and studies, and prayers, will be with you still, unremittingly, as they have been for the last two years. We shall hope soon to come back, and to be received by you frequently as guests; and to spend much time in enjoying your society, sharing your labors, and conforming to your rules. And for the spirit which will render this place a retirement of peace and holiness to all who come within its walls, we look with confidence and comfort to the blessing of Almighty God upon your disinterested labors of love in His service. We look to your daily worship, to your joint studies, to your watchfulness over the souls entrusted to you, to your frequent assembling at the Table of the Lord, to your dutiful reverence to His Church: and I will add, especially to your resolute exclusion of those irritating habits and subjects of controversy which are now disturbing society. There are those who differ from us, and suspect us. Let their names never be mentioned within these walls, except to speak of their good deeds, and to encourage imitation of their virtues. There are others, whose principles more nearly coincide with our own. Let us avoid attaching ourselves to them, or calling any man, as a man, our master upon earth; fulfilling the command of our Blessed Lord, a command impressed on us by his Grace the Lord Primate, as his first and most urgent injunction, that we should repudiate even the appearance of a party in the bosom of the Church.

We have our Bible, our Prayer Books, and our Bishops, all of them included in the one word our Mother Church, and with the aid of those great and wise men, who have been the recognized instructors of that Church before us, we can well carry on our studies without the dangerous excitement of gathering round modern teachers. Our recorded wish indeed has been almost to exclude from your library the theological publications of living writers.

And for the gradual removal of those idle and mischievous prejudices which we are aware have been encouraged in others, we look not to controversy, or public professions, which too often end in bitterness and recrimination; but to the discretion and innocency of your own lives. "Be ye wise as serpents and harmless as doves," is the motto which we have adopted. And though for your own quietness and attention to your duties, it will be necessary to exclude the intrusion of idle curiosity, you will never want good men who will rejoice to be admitted into your society, and who will sufficiently attest to the world that you are affecting no singularity, and only aiming to serve your Church as she desires, in the high work of Christian education.

Thus, by the blessing of Him, who alone can "make righteousness clear as the light, and just dealing as the noon-day," you will be preserved "from the provoking of all men, and hidden in his tabernacle from the strife of tongues." "You will leave off from wrath, and let go displeasure." And as far as lies in you, that prayer will be answered which as the fullest expression of the spirit of this Institution, you, sir, offered up as your first act on being inaugurated in your present office; and "the great dangers we are in by our unhappy divisions will be repelled;" and "all hatred and prejudice, and whatever else may hinder us from godly union and concord, will be taken away;" until we "all become of one heart and one mind; united in one holy bond of truth and peace, of faith and charity, and with one mind and one mouth glorify God through Christ our Lord."

To Him, the first and the last, let us once more return our most humble and most hearty thanks for all His goodness to us—thanks that in a moment naturally so full of anxiety for the future, we can leave you with a calm hope and confidence in His guidance—happy that you are yourselves surrounded with prospects of happiness, such as are most required in the infant state of a new institution. The innocent enjoyments of life, domestic comforts, the growth already of mutual attachment, the hearty welcome of your poorer neighbors, the quiet of this retirement, the exquisite scenery of nature which surrounds you, the most kind and friendly cooperation of your parochial clergyman, and that which we value most highly, (that which, indeed, we have always considered an essential condition of your prosperity,) the marked and paternal interest of your bishop, who, in a moment of heavy domestic affliction, did not permit a day to pass without coming himself to assure you of his protection and support; all these are blessings which have sunk deeply into our hearts—the more so, because till this time we had never even hoped to have the power of realizing them.

It may be, that these mercies are intended to prepare us for some heavy trials. Such seems to be the law of God in all his works. He nurtures them tenderly in their infancy, that they may be hardy under suffering in maturity.

> "Nec res hunc teneræ possent perferre laborem,
> Si non tanta quies iret, frigusque caloremque
> Inter, et exciperet cœli indulgentia terras."

"The seed cannot bring forth fruit, unless it die." And scarcely any great and lasting work has struck its roots into the ground, until it has been seemingly crushed and all but destroyed by some calamity. If such a visitation fall upon us, let us prepare ourselves even now, to face it with fortitude and patience; and to commence once more to raise up this work from its ruins with more earnestness of prayer and more self-devotion and watchfulness to make it acceptable to God. But let us never despair. His past blessings are full of future hopes. And the very name that we bear is an admonition to "lift up our hearts," even in the most pressing trials. There is a power in holiness and goodness to preserve and perpetuate blessings for their race and country, far, far beyond their own generation. The light is kept burning, and the fragrance dies not away even in the tomb; and when a hand from above breaks open the vault, both stream up into the air as if they had never been buried. And so, we would fain believe, (is it an idle superstition?) that that great and devoted servant of God, Columba, after whom you are called, "primus Doctor Britonum," the founder of "illustrious Iona," the great instructor of Ireland, the apostle of Scotland, the converter of England, and through his followers and his schools, the enlightener of the whole of Europe, may have left even now, after the lapse of 1200 years, some blessing upon this the land from which he sprung; and that a school in Ireland, called by his name, and delighting in his example, may once more become an honor and a rejoicing to the whole of the Church of Christ.

May God of his infinite mercy grant such an answer to our prayers for you, and to your prayers for us, through Him, the only shepherd and "feeder of His little ones,"* and lambs of His flock, Jesus Christ our Lord.

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* "Jesu parvulorum Pastori," the inscription which was placed by request of the donor on the Communion Plate presented to the College.

On Thursday the 8th June, the University of King's College, in this city, [Toronto,] was publicly opened, (in the Parliament buildings, temporarily occupied for the purpose,) when twenty-seven students were matriculated.

The solemnities of the day commenced with the performance of divine service in the College Chapel, which, with its very appropriate black walnut fittings, and sober decorations, presents a most seemly appearance. Addresses were delivered in the Hall by the President, the Lord Bishop of Toronto,—the Vice President, the Rev. Dr. McCaul,—and the Hon. Mr. Chief Justice Robinson, and the Hon. Mr. Justice Hagerman, two of the official visitors of the University. On the following day inaugural lectures were read by four Professors, viz., the Rev. Dr. McCaul, Rev. Dr. Beaven, Professor Potter, and Professor Croft. The ability shown by the speakers and lecturers on both days, is said, by those who were present, to have been of a very high order in every respect, and to have added fresh lustre to the theological, literary, and scientific character, of that best instructor of Britons, the Church of the Empire. In a journal especially devoted to the interests of that Church, it will not be deemed invidious if we express our sincere delight at the unqualified, and in many cases involuntary, praise, bestowed upon the lecture of the Rev. Dr. Beaven, the Professor of Divinity. It is considered by many of various opinions, religious and political, to have stamped him at once as a very learned and a very efficient man.

The arrangements of the day,—made under the direction of the accomplished Vice President,—are described as having been admirable. Such are minor matters: but every one conversant with the world, must feel convinced that the varied talents and elegant classical learning of Dr. McCaul are rendered still more serviceable to the University by being united with a knowledge of men, and habits of practical and administrative utility.

The business of the University has commenced in good earnest, and the number of students now exceeds thirty. May the dark clouds which threaten to obscure the bright morning of its existence be averted by the interposition of the Almighty Ruler of Nations!—*The Church.*

From the Irish Ecclesiastical Journal.

THE HOLY WEEK AT ROME.

Romanists are so continually endeavoring to persuade the public, that their ritual has a tendency to inspire feelings of awe and reverence which it is hopeless to expect in the cold simplicity of Protestant worship, that it really becomes a duty to notice every thing in their accredited publications, illustrative of the real condition of their own communion in this particular. It would be deemed unfair, perhaps, to argue from the violence and vulgarity, with which some country priest in Ireland profanes his chapel with rebukes and denunciations, offensive to pious minds, not less than to ears polite. It would probably be said, that, bad as the state of things must be where such enormities can be endured, yet pastor and people understand and suit each other. No doubt, it would be easy to show, that such an apology has no foundation in truth, and that the Irish peasantry are keenly alive to the proprieties of the sacred office, and the refinements and courtesies which should adorn the scholar and the clergyman. But it is really not worth while to discuss the question, when, at at Rome, in St. Peter's, and on the most solemn festivals, on the showing of Romanists themselves, such scenes take place as are almost incredible. In the *Tablet*, (the organ of the English Romanists,) published on the 13th of this month, is an account of the performances during Easter week this year. As usual, there is a tirade against the English, their rudeness and barbarism, from which the following is extracted:—

"It is said there are 5,000 English in Rome; those of course include Britons, Irish, Welsh, and colonists. I observed *their general demeanor throughout* the Holy Week; it was anything but decorous or respectful; frequently frivolous; in some instances insolent, in others absolutely disgraceful—laughing, talking, sneering, screaming, running as if in a theatre, and forcing their way to obtain convenient places. As for the unfortunate Swiss Guards, they were set at defiance; and I have often expressed my astonishment at the patience of this fine troop of young men, who seemed petrified at the cool impudence and laughable pretensions of some bustling cheesemonger, gentleman farmer, or half-pay John Bull, struggling for a first place in the Sistine, or St. Peter's."

Now, supposing all this or a tenth part of it to be true, it might well be believed that if this was the first time such a scene had ever occurred, these "fine young men," the Swiss guards, would have been for the first few minutes pretty considerably "petrified" at this outrageous medley of "laughing, talking, sneering, screaming, running, *as if in a theatre*," (whatever that may mean,) and struggling for first places. But it is not equally certain, that if there were anything like devotional feeling, or even self-respect, either in the guards or their masters, such conduct would have been put an end to instantly, and effectual methods taken to prevent its recurrence. Let any one imagine a party of foreigners to create such a bear-garden in an English cathedral, or in the Chapel Royal. Surely, without any military aid, the servants and the congregation would have instantly expelled the intruders. And so it might be presumed it was "in the Sistine, or St. Peter's," as soon as the fine young men had recovered from their momentary petrifaction. But no indeed. The writer in the *Tablet* has not only often seen them thus provoked, but has *often* expressed his astonishment at what he delicately calls their patience, and still the cheesemongers and farmers, who seem to wear some emblem expressive of their trade and their propensities, "*fœnum in cornu*," are suffered, from day to day, during the mysteries of Passion week, to laugh, and talk, and sneer, and scream, and struggle, and run as if in a theatre, under the very eyes of the Pope and Cardinals, and the fine young men remain all the while in a state of petrifaction, each in his several niche. This, the *Tablet* informs us, is "*the general demeanor* (of the English) *throughout the holy week.*" To speak plainly, either such a story is totally untrue, or else the Court of Rome must, for some reason or other, consider it convenient to connive at enormities, which it could repress in a moment.

There can be no doubt, that English travellers frequently behave with great indecency and profaneness in the Roman Catholic churches on the Continent. In other words, persons devoid of religious feeling and principle dare to take such liberties in such places, as they never would dream of taking in a house of worship of any sort in these countries. Of any sort;—for the Romish Chapel in England is as secure against such a violation, as St. Paul's or Westminster Abbey. Let Romanists ask themselves how is this to be explained? How is it to be accounted for?—except on the supposition, that, in these countries, there is a real and deep-seated feeling of reverence, which operates in the way of public opinion to check and overawe even the most profane—and which, if any man should dare to overpass these barriers, would call forth the instant interference of the authorities, civil and religious, and the prompt and effectual aid of the whole respectability of the country to protect the poorest sectary in the exercise of his worship. In a Protestant country, the chapel of the Romanist is more secure against insult than the Sistine Chapel is at Rome, with all the authority and power of the Papal government on the spot to stop the irreverence and punish the intruder. The true explanation of this strange anomaly will be obvious, if the *Tablet* be suffered to proceed with its own story:

"At the door of the Canon's Chapel, in St. Peter's, the following scene occurred:—A tall old Englishman, with two ladies, forced their way through hundreds, when at length the crowd was so dense that it seemed impossible to go further. A priest was standing before him, when with the most deliberate audacity, he so moved his shoulder sideways, as to throw this gentleman completely out of his position. The ecclesiastic turned round, and asked what he meant. He clenched his fist, put his tongue out of his mouth, and made such grimaces as to excite the disgust and *laughter* of those who witnessed this *painful* scene. Another Englishman remonstrated, saying, 'You are acting a most improper part.' 'Oh, G— d—n the vulgar priest, he should not be there in the way of gentlemen and ladies,' said this English bear. The event proved who was *the Christian* and *the gentleman*. Instead of calling the police, and punishing this barbarian countryman of ours, the Roman priest took calmly out his snuff-box, and, with subdued anger in his eye, gracefully offered it to the delinquent. The effect was thrilling. It caused the Englishman to blush with deep shame, and drew from every surrounding lady and gentleman, native and foreigner, a 'viva' for the priest. The Englishman offered his box and his hand, and asked for forgiveness. 'By G—,' he exclaimed, 'that has taught me a lesson of Christian charity I shall never forget.' I have seen two other English ladies in the Pauline chapel, in the presence of the blessed Sacrament, laughing so loud as to disturb the crowds that knelt in silent worship. They were seated, and behaved with such scandalous indecorum that I went very quietly and told them unless they left the chapel I would hand them over to the police. They thanked me very coolly, and walked out. Those are only two out of hundreds of similar instances which have excited the just contempt of foreigners for the English on the Continent. They are *tolerated* nuisances in society *merely because they spend more money than other strangers*."

Precisely so. "*Because they spend more money than other strangers*"—this is the secret: and as long as they spend their money, and have money to spend, any one that pleases, Jew, Turk, or Atheist, may conduct—or misconduct—himself, to any extravagance of brutality and profaneness that may suit his taste and inclination, and Rome will look on benignly, and pocket the affront and the money together. And Romanists are so insensible to the iniquity of all this, that they imagine, when they have given vent to their abhorrence of English barbarism, they have freed themselves from blame. As if any "tall old Englishman with two ladies," or without, could act in such a manner in the humblest conventicle of the wildest sectaries in England or Ireland, without an instant stop being put to his impiety. The *Tablet* seems shocked at this "tall old Englishman, with his first clenched, his tongue put out, his grimaces, oaths, and execrations." But is it not plain, that what shocks this Romanist is the rudeness and barbarism, and not the impiety? Is it not plain, that if on the occasion he refers to, there had been anything like religious and reverential feelings, on the part of either the priest or the congregation, such conduct could never have excited laughter or amusement; the priest would have found some form of reproof more suited to his function, than to offer his snuff-box, at such a time and in such a place; the surrounding ladies and gentlemen would have found some other mode of expressing their admiration of this pretty specimen of clerical politeness than by *vivas*, which were all that was wanting, to complete the theatrical character of the whole performance.

In another part of the same article the *Tablet* gives an account of the fire-works at the Castle of St. Angelo, on Easter Monday.

"On Monday evening, the girondola, or fireworks, of the Castle of St. Angelo, poured out their streams of liquid light into the tranquil and balmy atmosphere; and the oldest Romans vied with the youngest children in their just exclamations of pleasure and surprise, on witnessing the endless variety of glorious forms, and dazzling hues, and varying elevations, which the ingenuity of man imparted with such apparent ease and success. The cannons roared forth their gunpowder thunder in unison with the skyrockets that shot upwards like expanding serpents, and evaporated in forms of fishes, with stars of purple, white, and red. The whole castle at one moment was one pellucid blaze of silvery starlight, the next a mass of purple liquid flame—again it assumed the form of *waterfalls of fire*—a moment after, it exhibited the dome of the church of Orvietto—leafy outlines and endless ellipses of the same burning element succeeded in quick succession; in fact, the whole seemed a scene of fairy enchantment, or, what an imaginative friend suggested, '*like a comedy got up in purgatory on the eve of a joyous departure of emancipated spirits from the realms of cleansing fire.*'"

How any one that believes in the existence of purgatory could write in such a manner—how any Church which maintained the doctrine as an article of faith, could tolerate such writing, is utterly incomprehensible. The truth is, that so far from inspiring lofty and reverential piety, Romanism clothes religion with low and carnal and sensual ideas of pain and pleasure. The purgatory of Rome is a place where comedies can be got up and represented. The heaven of Rome is a place of pomp and pageantry, of fireworks and illuminations.

"If," says the *Tablet*, "anything merely earthly could be supposed to shadow forth what the Heavenly Jerusalem must be, with its angels bearing golden censers filled with frankincense—the never-ceasing songs of strong and pure praise, offered at the shrine of the Eternal—the attendants around the throne of the Lamb clothed in vestures of purple and white linen—its innumerable altars, and doors of crystal, and glass—its never-setting sun—the streams of prayers and music, and rejoicings that fill the boundless halls of interminable space,—certainly Rome, during Easter week, (with its symbolical actions, and its endless and holy works of prayer, and fastings, and sacrifice; its priesthood and hierarchy celebrating the divine offices morning, mid-day, and noon; its faithful people in hourly and crowded attendance in its three hundred public churches,) is the only spot in the world's wide waste that can, by a reasonable or figurative mind, be supposed to approximate to John's revealed vision of future glory, where time shall be no more."

But clearly the *Tablet* has forgotten some very principal features in the picture,—the screams and sneers, the struggles and blasphemies of those, whose money procures them a welcome admission to the temple and the sacrifice. He has forgotten the brutal rudeness of the barbarian heretic, the laughter and merriment of the faithful, the snuff-box of the priest, and the *vivas* of the spectators:—surely, such features cannot be left out of the picture, if the heaven of Rome be any thing like the earthly Rome. To the heaven which the Bible and the Church has taught us to expect, they would be as incongruous, as they are to the humblest of her religious assemblies on earth.

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